

HOLY NAME JOURNAL

*The only official national publication of
the Holy Name Society in the United States.*

The Reverend Fathers
Thomas F. Conlon, O.P., National Director, Editor.
Associate Editors

John B. Affleck, O.P. Justin M. Routh, O.P.
W. E. Heary, O.P.

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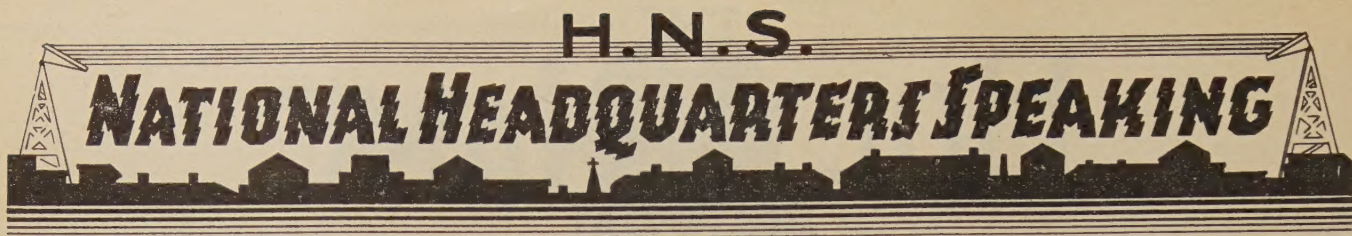
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The Reverend John B. Affleck, O.P.,
141 East 65th Street, New York City.
Advertising Manager,



NATIONAL CONVENTION FLASHES

AS WE go to press, we are pleased to report that the announcement of a National Convention to be held in New York City on September 17th, 18th, 19th and 20th is being taken up with great enthusiasm by Holy Name men throughout the country.

WHEN the first announcement appeared in the Catholic Press we were deluged with letters from both clergy and laity hailing the idea of the National Convention and requesting information.

AT this date, plans are still in the making, but Cardinal Hayes and the New York Archdiocesan Union who will act as host to the convention assure all Holy Name men that no group ever received a more hearty welcome that will be extended to the Holy Name men in September.

WE have communicated with all Archdiocesan and Diocesan Directors asking that they serve on the National Executive Committee and already the response has been almost 100%.

THE response of Archbishops and Bishops has been more than encouraging.

ALL Archdiocesan and Diocesan Directors have been requested to appoint a general committee for their respective Dioceses and it is requested that the chairmen of the

various committees work in co-operation with National Headquarters. Such procedure will tend to eliminate waste of effort and at the same time will enable National Headquarters to keep in close touch with each Diocesan Committee.

HOTEL accommodations will be arranged thru National Headquarters and we shall recommend the approved New York Hotels. We shall co-operate in every way with the delegates so as to insure the best possible accommodations at prevailing rates.

OWING to the recent decision of the Interstate Commerce Commission on railroad passenger rates, the rates to be in effect for the convention are not known. However, before the recent ruling, we had secured from the Railroads special convention rates. Of course the low excursion rates now in effect will be taken advantage of by those men who come to New York for the closing of the convention only.

LATER on, we expect to have more definite information on transportation rates, and such information will be passed on to the chairman of Transportation in each Diocesan Union.

MAY we make it emphatic at this time that National Headquarters is not using the convention as

a means of raising funds. Naturally, the expense involved in attempting a convention of this nature is great, and we shall be perfectly satisfied if sufficient funds are raised to cover actual expenditures.

WE hope to publish a souvenir issue of THE HOLY NAME JOURNAL in connection with the Convention and limit the circulation to 125,000 copies. The cost of this souvenir issue will be the same as regular editions—10¢ per copy, and those who are already subscribers to THE HOLY NAME JOURNAL will receive their copy without any additional cost. Advance orders for the souvenir issue will be booked thru branch directors prior to September so as to enable us to regulate the print order and deprive no member of the opportunity to have this souvenir issue.

FOR the benefit of those branches desiring individuality during the convention, National Headquarters will manufacture silk arm bands with the official Holy Name Emblem and the name of the parish branch embossed thereon. Branches will be informed regarding this at a later date.

HOLY NAME BUTTONS—Official Buttons—will be greatly in demand during Convention time, and we ask that all Spiritual Directors send orders for these buttons and any other Holy Name Supplies that may be needed, direct to National Headquarters of The Holy Name Society, 141 East 65th St., N. Y. We hope that the sale of supplies during the convention period will in a small way help cover the expenses that must be met.



THE NATIONAL HOLY NAME CONVENTION

THE daily papers are full of convention news. Whether one reads the Home Town News, the Hill-billy Bugle, or the New York Times he is confronted with the same topic—The Convention. This is as it should be since propaganda so dispersed helps to create interest, arouse enthusiasm and prepare the way for a successful convention.

WITH this in mind we, too, are "writing up" the Convention. Not the convention to be held in Cleveland—not the one to be assembled in Philadelphia; not a political convention where a Republican elephant, a Democratic donkey, or a Tammany tiger will be on display; where the delegates will vie with each other to place their candidates before the meeting; where campaign promises will be enunciated and party platforms drawn up, proposed and adopted. No, the convention of which we write is **THE NATIONAL HOLY NAME CONVENTION** to be held in New York City on September 17, 18, 19, 20, and to us, members of the Holy Name Society, it will be **THE CONVENTION** of 1936.

UNLIKE those other conventions the National Holy Name Convention will not be called by any political party, because the Holy Name Society is a spiritual organization and in no way interferes with political affiliations of its members.

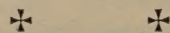
WHILE the various political parties are endeavoring to nominate a candidate who will carry the electorate and direct the affairs of our nation, the members of the Holy Name Society will bring before the populace One Whose "Kingdom is not of this world," but by Whom "kings reign, princes rule, governors are sent and from Whom all authority is received."

INSTEAD of Jeffersonian ideals, instead of the political doctrines of Republican immortals we shall broadcast to the world those principles laid down by Our Leader, Jesus Christ. While the opposing political schools are proposing cures for economic ills we will show the country the Panacea for all ailments. While the "Old Guard" and the Young Republicans fight for supremacy and control;

while the "New Dealers" and the anti-Rooseveltians give reasons for retaining or abolishing the present order of things we shall strive to return Christ to the council-chambers, the Halls of Congress; to marts of business, places of pleasure; to hearth and home.

THE realization of our hopes and the success of our efforts depend upon the co-operation of every Holy Name man in this country. Assembling in spirit and in truth, going forth with that strength of courage, with that manifestation of faith, with that religious and patriotic zeal so characteristic of God-fearing Holy Name men we shall make our Convention a fitting tribute to Him in Whose Name we convene and in Whose honor we go forth.

HOLY NAME men, assist this cause by keeping before the minds of your fellow-members the approaching convention. Make them convention-minded by frequent reminders of the National Convention. Reverend Spiritual Directors, start a Convention campaign in your parish and inspire your members with a desire to attend **THE CONVENTION** in September. Urge all who possibly can to be present at this Ovation in honor of Him Whose Name we bear, under Whose standard we live. Finally, let us all unite in prayer for the success of this—the big event of 1936, **THE HOLY NAME CONVENTION**.



REPARATION

ONCE again we enter that week known in Catholic liturgy as Holy Week. It comes, bringing in its train of thoughts of Jesus Crucified, the price of our redemption, and our need of (how many Holy Name men reflect on this) reparation.

GAZING out upon the world we cannot help but see persecutions heaped upon the Church. Going our daily rounds we come face to face with ignorance, even contempt for religion, disregard for law and open defiance of authority, both human and divine. All this, not to mention downright immoralities among classes, high and low.

BUT why leave our own doorstep? Does not examination of our conscience reveal faults, failings, probably grave sins? These mistakes, whether grave or not, demand reparation. True, Christ suffered and died—expiated the sins of mankind, became the Redeemer of the human race. But if the life of Christ is to be made manifest in our mortal flesh we too must become, as it were, redeemers—we must make reparation for our own sins and the sins of the world. Are we doing anything in this regard? If we have failed in this in the past we have an excellent opportunity during Holy Week.

IF HOLY WEEK means anything to the Holy Name man he will strive to perform acts of reparation while the Church brings before us the tragic events of these sorrowful days. Holy Name men, you will unite your sufferings with those of Christ. You will make sacrifices and unite these sacrifices with those of Our Redeemer. That you might share in your Redeemer's sacrifice you will take part in no uncharitable conversation; you will not give way to the abominable evil of unclean speech; you will not succumb to the temptation (that early morning temptation) to "take a few more winks." Neither will you be found at the movies, the shows, or the dance halls this week. Rather, will you guard your speech, give those precious morning minutes to Jesus by attendance at Holy Mass and reception of Holy Communion each day. The hours usually spent at movies, shows, and dances will be devoted to Holy Week services and other acts of reparation.

IN THE matter of reparation we can do much in our homes. Who of us has not been disagreeable, selfish, actually unbearable to the other members of our family? How often, maybe, we have been the cause of unhappiness to those about us. Many times, too, we have been a source of scandal to our children and the cause of heartaches and worries to our wife. Should we not do reparation for these acts of uncharitableness, these sins of scandal?

HOW about our business dealings? Have we cause for regret because of unfair transactions? Have we been unjust or uncharitable toward our employees or employers? How many times have we "chiseled" a few hours a month, or been negligent in those details that probably resulted in a loss of business or prestige for those whose interests we should have protected? Again we find reasons for reparation. And how acceptable acts of love, such as those already mentioned, as well as the consecration of the Three Hours on Good Friday, by silence and attendance at that beautiful and inspiring devotion, would be to Him Who offered Himself as the Victim in reparation for sinful man.

MEMBERS of the Holy Name Society, let Holy Week be to you a continuous act of reparation; let it

be the beginning of a life of reparation for our own sins and for the sins of the world "that the life also of Jesus should be made manifest in our mortal flesh."



EASTER

A HAPPY AND BLESSED EASTER to every Holy Name man and his loved ones! May the joy of Our Blessed Mother on the first Easter morn fill your hearts and homes today! This is our greeting to you—it will be our prayer in your behalf on this glorious anniversary of Our Saviour's Resurrection.

EASTER!! What thoughts this word conjures; what pictures it causes to crowd in upon our minds; what sentiments it elicits! Are they thoughts, pictures and sentiments in keeping with the spirit of the day and the mind of Holy Mother Church? Are they thoughts of sinful, ungrateful man; of a merciful, forgiving God? Are they pictures of a suffering Man-God; the mangled, crucified form of Our Saviour? Are they pictures of a conquering Redeemer, free from the bonds of death and glorious in His Resurrection? Are your sentiments those of gratitude, appreciation, love and contrition? These will be your thoughts and sentiments if Easter comes to you in its proper significance; they are the thoughts and sentiments that should fill the mind and heart of every Holy Name man. They should inspire you with the desire to live a life of grace that you too may rise in glory.

HOWEVER, we must not forget that a life of grace is not a life of ease. It is a life spent in the service of God; a life that will have you imitating your Master, losing everything that you might gain All; enduring all that you might be worthy of One; carrying the Cross of ignominy that you might wear the Crown of glory. It is a life that will have you turning from the corpse of sin to meet Life Eternal; it will have you leaving the tomb of earthly chaff and going to the Tabernacle of Heavenly manna, here to partake of the Bread of Angels—to experience the joy that was Mary's on that first Easter morn; to avail yourself of the means whereby you can become heir to that promised reward: "He that eateth My flesh and drinketh My blood . . . I will raise him up on the last day."

MEN of the Holy Name Society, let this Easter be to you a Eucharistic Easter. Let Easter Sunday, your Communion Sunday, be the beginning of your "life of grace" that the joy we wished you be in your hearts and homes—there to remain until you and your loved ones "rise in glory."

A LIFE FOR GOD

By W. A. HINNEBUSCH

GOING back to sixteenth century Peru we find one who was a living example of long-suffering, patience under abuse. He was a model of christian charity who distributed his goods to the poor, dealt not perversely, was not puffed up: showed no signs of earthly ambition, sought not his own, thought no evil; His was a life of charity—a life for God; a life filled with temporal adversities but resplendent with supernatural virtues. Blessed Martin of Porres, a lay brother in the Order of Saint Dominic, was this man. His every act was ordained to God; the most menial of tasks were elevated to the supernatural; his sufferings and humiliations were converted into stepping stones to sanctity . . . and we find him today a Blessed of God awaiting the papal proclamation that will declare him SAINT. Only a Dominican lay brother, he stands with the greatest of Dominic's sons. His life was a simple one . . . and easily related.

WHEN Martin was born in December 1579 no fatherly bursts of pride swelled the chest of Don John of Porres, a nobleman of Spain and Knight of the Order of Alcantara, a man of importance in Peru; his face fell, his fists clenched, undoubtedly an oath was on his lips. Anna Vasquez the mother, a liberated negro slave of Panama, scowled, scolded, threatened, maybe cursed, for the child was "black as night." The black skin of the child betrayed his mulatto parentage, he was a blot on social honor, a disgrace to the proud knight, a stumbling block to an ambitious mother, who had hoped for a white-skinned child.

THE scowls that greeted Martin's birth foreshadowed his life—outcast of earth, acceptable only to Heaven.



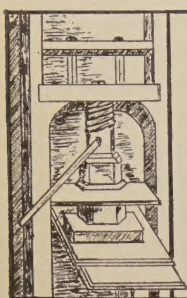
THE BLESSED MARTIN GUILD, FOUNDED BY FATHER EDWARD L. HUGHES, O.P., IS SUCCESSFULLY STRIVING TO PROMOTE DEVOTION TO BLESSED MARTIN AND TO FURTHER THE CAUSE OF HIS CANONIZATION. FOR INFORMATION ADDRESS BLESSED MARTIN GUILD, 141 EAST 65TH ST., NEW YORK CITY.

The chief events of his childhood were cuffs and kicks. Soon Don John apprenticed the boy to a barber and Anna disowned her disappointing child. Martin was without a home. Later on, he begged admission to the Dominican Order. In his new home he took the lowest place and all the lowliest tasks were given willingly to him. One day hard times hit the community and some of the priory's furniture had to be sold. Martin found a better solution for the difficulty: "Father Prior, do not sell those things, I am the convent's property and nearly useless, sell me. I may find a master who will make me work." Martin was wrong. He already had a Divine Master who made him work, not

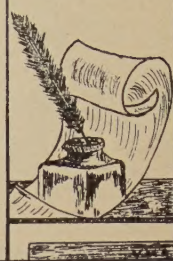
under the blows of the lash, but under the compelling yoke of love.

HERE is how he worked. In the priory he was barber, infirmarian, and custodian of the clothes press. Every day at the priory gates he distributed the alms of others to more than one-hundred and sixty poor, to destitute women and girls, to poor ecclesiastics, occasionally to a black-sheep tramp. His charity was neither disorderly nor haphazard, since every day the alms were set aside for a different purpose. On Tuesday and Wednesday they were for cases of complete destitution, especially among women and girls. The alms of Thursday and Friday were for the care of poor ecclesiastics. Sunday's alms went to poor and needy women whether colored or white. It was a busy schedule, together with sweeping and cleaning, yet he found time to establish the "Orphanage of the Holy Cross." On his journeys through the town Martin sowed medicinal plants in neglected nooks, and used vacant lots, today the home of

(Continued on page 30.)



The Voice of the Catholic Press



TO FIND a cure for "The Leakage" spoken of in **The Catholic Herald Citizen of Milwaukee** is difficult. However, read the "sources" mentioned in the opening paragraph, note any of which you may be guilty, resolve to avoid them, and in this way help to prevent further spread of "leakage."

THE LEAKAGE

EVERY once in a while Catholic writers call attention to the steady drifting away of Catholics from the faith. This condition is as old as Christianity itself and will continue to the end of time. It has its source in late-coming to Mass on Sunday, misleading companionship, mixed marriages, disagreement with pastors, and, most of all, ordinary negligence. Perhaps lukewarmness sums up the whole tragic circumstance. The Founder of the Church foresaw this situation when He forewarned the lukewarm that He would withdraw from them the graces and blessings of Christian faith.

WHAT is to be done about it? In the first instance, the pastor is supposed to be the good shepherd going out after the lost or straying sheep; but, with the fifty-seven varieties of duty devolving upon the pastor of a large parish, it is pretty hard for him to give adequate attention to the almost full-time task of leading fallen-away and drifting souls back to the fold. Even in the smaller parish the personal attitude of the backslider toward the pastor and the parish frequently presents an insurmountable obstacle to his reclamation.

PARISH missions are supposed to do some good in this direction. There was a time when they did so. That was when the missionary, expert in dealing with backsliders, took the pastor's list of fading Catholics and went out after them personally. The missionary of today seems to feel that this is no longer any part of his labors. He preaches to those who come to the mission, and no doubt brings some of them back; but those whom pastor and parishioners cannot bring within range of his voice remain unaffected.

SERMONS have no effect upon those who will not come to hear them. The only alternative is to send into each parish a priest trained in the highly-specialized art of reclaiming

fallen-away Catholics, and to keep him there until he has amply contacted every fallen-away or drifting soul. The feeble Catholic experiences toward such a priest no personal shame and no personal grudge, such as might be felt toward the pastor of the parish.

SUCH a process would undoubtedly bring many souls back to Christ, at any rate produce the conviction that everyone within the parish limits has been given the best of opportunities to save his soul.



SAD, but true, are the statements made in "The Necessity of Thinking" written in the editorial column of **The Catholic Sentinel of Portland, Oregon**.

THE NECESSITY OF THINKING

NOWADAYS, it seems, everything must be submitted to a test. Customs, habits, truths, however venerable they may be with age or approved by long acceptance, are put on trial, as it were, by statisticians, historians or psychologists. If they pass the test of such and sundry others, they may pass on into the future with the approval of modern science.

STATISTICIANS have recently compiled data to show that children may safely exert to the full their mental powers without detriment to their health. There never were many people with a little gray matter of their own who ever thought otherwise. But now that the statisticians have had their say, it obviously becomes doubly safe for children to indulge in mental exercise.

WHAT is safe for children must surely be safe for their elders too. Yet grown-ups sometimes show such an aversion for mental concentration! They act as if every thought that belabors their mind were physically injurious, and as if prolonged thinking were apt to bring on premature death.

AS thinking represents the normal functioning of the mind, it is as natural for the mind to think as for the bird to fly or the fish to swim. The abnormal thing is for people NOT to think. And what is abnormal never brings on bounding joyous activity. A brain that is put to no use, even as bodily muscles that are put to no use, becomes enervated and listless.

EXPRESSED BY LEADING CATHOLIC EDITORS

TO let the brain atrophy through non-use and thus to bring on a state of mental stagnation, is harmful not only to the body but also to the soul. A mind that forever retraces its steps over a small orbit, like a polar bear in his cage, predisposes itself not merely for physical senility but also for, what is worse, spiritual sterility. For the soul lives on divine knowledge, and this knowledge comes to it through sane, well-ordered mental activity.

FAITH is indeed a gift of God. But God does not force this gift upon anyone unwilling to accept it. The mind must reach out for it and, having attained it, cling to it by studying the divine truths it proposes. The kind of faith that can stand the assaults of the world must have, therefore, an intellectual basis. The individual should not only believe, but know precisely why he believes. And a mind trained to think logically can discover, if it engages in deep concentration, plenty of reasons why God's proffered gift—Divine Faith, should be accepted.

AGES ago an inspired writer bewailed the rueful want of thought, and bewailed the more the spiritual barrenness to which it gives rise. "With desolation is the whole world made desolate because there is no one who thinketh in his heart." Through the ages, it seems, men have spread desolation around themselves because they refused to use properly one of the greatest powers God has given to the human race—the gift of understanding.

READ "On Kicking a Dog," printed in **The New World of Chicago**; compare a dog to a reputation, spare the dog—hold sacred the reputation of your fellowman.

ON KICKING A DOG

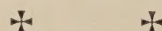
THE occasion was quite ordinary. A young fellow was savagely kicking his dog. Repeatedly and unmercifully, he drove his shoe against the whimpering, struggling little creature. It was about all one could stand. A sharp rebuke, and the boy stole shamefacedly away.

IT seemed as contemptible an action as one could commit. The little animal glanced in desperation at his master who did not seem to realize that a dog is brainless, irrational and irresponsible. To punish him severely was a lack of kindness in the youngster, violently revolting to the bystander.

AT the same hour, there were perhaps one thousand social gatherings throughout the city. It would be safe to say that one dozen conversations tore into the reputations of a dozen people. The spikes of scandal were driven deep into the lives of defenseless creatures; and these creatures were brothers of Christ with souls destined to heavenly glory.

IT would have been crude to leave such a gathering in revolt against the barbarous attacking of a fellow man. It is rather good form to smile at the naive assault upon a reputation, as long as it is done in the proper arena, over the teacup, in the drawing room, over a cocktail bar.

THE boy kicking the dog was wrong, disgustingly wrong. It was a dog, not a reputation, an alleyway, not a front parlor. But we wonder just how these two things weigh in the glare light of eternity.



A VERY practical editorial, and presented at a most opportune time—"The Voter's Duty," taken from **The Catholic Columbian of Columbus, Ohio**.

THE VOTER'S DUTY

NOW that the political pot is beginning to boil rapidly in preparation for the coming presidential nomination, the serious citizen is being rather unwillingly forced to ask himself what candidate he will endorse. The question becomes an almost unanswerable one if the voter believes all that is told him by the political aspirants. Each one continues to call upon the names of former great statesmen of their party! The saints of their party are paraded before the unhappy citizen. Washington, Jefferson, Jackson, Lincoln, Cleveland, and a host of other names are offered as proof that the parties are capable of producing great statesmen. Doubtless the bewildered voter ponders for a while, and then expresses an ardent wish that the country had one or more such capable men to direct it at the present time. He realizes with the wise Mr. Dooley that according to the Constitution we cannot vote the cemetery.

WITH all the boiling and consequent giving off of steam by the political kettles, Mr. Average Man knows that being an honest man, he should not vote for a man unfit for, or incapable of performing the duties of office. The Catholic layman is reminded that his position is clear in this. In a recent address before a large group of men, Cardinal O'Connell explained the obligation of the Catholic voter: "I wish to make this point clear, if a Catholic knows—not believes or suspects or is led to think by campaign speeches which are oftentimes disgraceful—but knows that a candidate is unfit for public office, he commits a sin if he votes for him. This is Catholic teaching. For the voter who helps elect a candidate he knows to be unfit, thereby shares in the responsibility of improper government."

THESE are serious words. May the voter realize his responsibility. On the other hand, let the capable and worthy candidate prove himself; and may we observe in this connection, that condemning or vilifying an opponent is not proving one's own fitness for office or public trust.

PARENTS BEWARE!

IF THE DAY SHOULD EVER COME WHEN COMMUNISM AND ATHEISM RULE THIS LAND, IF GOD IN HIS JUST WRATH RISES AGAINST HIS UNHOLY CHILDREN AS HE DID AGAINST SODOM AND GOMORRAH, IT WILL NOT BE THE YOUNG SINNERS THEMSELVES WHO WILL TASTE THE WORST PAINS OF HELL, BUT THEIR UNWORTHY PARENTS WHO, WHEN ENTRUSTED WITH PRECIOUS SOULS OF PURITY, ALLOWED THEM TO FALL INTO SIN WITHOUT RAISING A HAND IN PROTEST

By JEROME JETAFAR

ONE cannot help becoming alarmed over some of the movements on foot begun, as they would have us believe, with a view to bettering the conditions of civilization. Yes, even the most unconcerned are forced occasionally to wonder if their present satisfactory position is threatened by others who are not so well satisfied. It is safe to believe that all the citizens of Italy did not desire Fascism. Surely many hundreds were drawn into Hitlerism against their wills. In both cases they were aroused to the danger too late. That such a thing could happen the people refused to believe. So like the gentle dog who fed the whelps of the wolf, they tolerated a handful of fanatics until the germ grew into a formidable unit capable of rending and destroying that which made its growth possible. It is this same nonchalant attitude we take towards Communism. The idea seems so fantastic to Americans that we are inclined to ignore it and the activities of its devotees. Are we justified in this attitude?

BEFORE we make answer, one point should be noted as being extremely important in the advance of Communism. That point is the change in generations. A glance into the past will exemplify this. Several years ago when the Soviet regime was set up in Russia, the leaders of that insidious movement began a steady and powerful assault against religion. God was to be blotted out from the minds of the people. Hearing this in America we immediately thought—impossible! No doubt the Catholics centuries ago thought the same thing when Luther started his heresy. And they, like our-

selves, were correct in part. Yet they did not take into consideration the fact that one malcontent would rob the Church and possibly heaven of countless souls. Nor did they dream that the heresy would continue down into our own era. Thousands and thousands who should have known and followed the doctrine of the one true church.

So Communism continued to stamp on religion in Russia and we waited because we knew that the bulk of the religious minded peasants would hold fast, at least internally, to the worship of God. Then followed the effects of the strongest ally of Communism—the march of time. A generation passed. Many of those who had religion in their youth carried it with them to the grave. Of course new souls were born to take their places; born under the direction and domination of the Godless Communists. To these new souls God was unknown while the force in power took care to keep them in darkness by giving them everything which unformed and unchecked nature demands. Gradually the Godly died while the Godless multiplied. Pitiful souls never to have the right of choice. The change in generation had succeeded where force alone could not. Sadly we realized that even though the Church of Christ can never die out of the world, it might possibly die out of a single country or countries. With a sinking heart, we witnessed Paganism again becoming a potent force despite our proud boast of an enlightened civilization.

COMMUNISM has now moved into our own country. Oh, not as a power but certainly as a very virulent germ.

Its ultimate aim is Atheism in its fullest sense. Why? Why, if they propose a better and happier life, is the elimination of God necessary for this end? Is God something evil? If they are correct He must be. On the other hand if God is good they might be evil. The solution is as simple as that. We know absolutely that God is good and as Creator of us and all things He rules supreme regardless of the approval of man. It is because the Communists do not wish to live by the law of God, that they propose an Atheistic existence. The laws governing morals are especially irksome to them. Man has been chained and held back by religion, they cry. We must break this bond, we must be free. To accomplish this there shall be no God. The average American citizen ignores such propaganda because he knows it to be false. That is the average citizen who has a good education, is more or less religious, possesses some little position in society, and has passed the adolescent period. But what about our young people? Do they judge matters in the same light?

THE proponents of Communism know that young people between the ages of fourteen and twenty-one are apt to judge more from sense effects than from well thought out reasons. For example if wine tastes good it must be good, without reasoning that it may not be good for some persons. A boy or girl at so young an age can see only the joys and pleasures of life, never bothering to wonder where this or that act will lead. They demand fine clothes, modern conveniences such as the automobile, money and freedom. Oh yes! plenty of freedom. How all these things are provided is not yet a problem to them. It is the age when the sense faculties are most alive, most demanding; an age when reason is undeveloped and not yet able to take over the control of the person. The will likewise is untried and susceptible to the wants of the senses. This is all more or less natural. The usual course taken is to control the use of the senses by the child, meanwhile doing all possible to develop the intellectual and spiritual side of his nature. In time the individual will learn to govern and direct himself. It is for this reason that the civil law terms young people 'minors.' Meaning roughly, one incapable of conducting his own affairs. Aware of all this the Communists choose this field wherein to sow their hideous doctrines, then to wait until the child of today becomes the adult of tomorrow.

NATURALLY they select the most enticing sweetmeats as bait. The battle cry is freedom. Why should people be denied pleasures simply because an old fashioned religious belief forbids them? These enjoyments called by some foolish persons 'sins of the flesh'—there is no longer any danger in such practices. Modern science makes this possible. Easy marriage, easy divorce, read what you like, do what you like. Commandments, rules, fasting, prayers, mortifications and the worship of a God—nonsense! These are just so many ancient superstitions that bind like chains upon a super intelligent

people who should have cast them off years ago. This—this is the way Communists approach the young. Picture this teaching being given to a youngster of about fifteen years of age. His imagination is alive with the thoughts of the possibilities of pleasure. A few revelations have recently come to him. By the law of nature a strong attraction for the opposite sex has been born. His senses of hearing, taste and especially sight are more active than ever before. Of the hundreds of cautions known only by experience, he is ignorant. How do you suppose the teachings of the Godless sound to him? All the forbidden pleasures that his lower nature demands; all those enticing lusts that are fallen man's heritage, held in check by an unknown law, are now offered satisfaction. The Communist shows a way. Society will not hinder or condemn because this way will be the society.

WHAT proportion of our untrained youth would spurn this offer? A child spurns candy only when he is made sick by it and then only as long as his sickness lasts. No, youth could not avoid this temptation, so unequal would be the conflict, unless aided by those whose duty it was to direct him. If the day should ever come to pass when Communism and Atheism rule the land; if God in His just wrath rises against His unholy children as He did against Sodom and Gomorrah, it will not be the young sinners themselves who will taste the worst pains of hell, but their unworthy parents who, when entrusted with precious souls of purity, allowed them to fall into sin without raising a hand in protest. The rebellion against God is already underway and it is a rebellion of youth. Great numbers of them have rallied under the red flag. Having already tasted the intoxicating, soul destroying joys of Atheistic license they, like the devils in hell or creatures subject to the drug habit, seek to enmesh other souls in their net of iniquity.

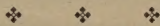
THAT the parents are to blame for this social breakdown, cannot be denied. The evidence is too abundant to be ignored. To cite an instance when modern youth first begins to rebel—we are seated for dinner at the home of Mrs. Smith. She has read of the more advanced books relative to the proper rearing of children. The utmost care is taken not to retard Junior's personality. Not by corporal punishment is he to be corrected but he shall be reasoned with thereby learning self reliance and manliness. At the present time, mother is reasoning with the four year old personality as to why he should eat his vegetables. Junior stoutly held out for cake and lots of it. With a sigh, Mrs. Smith left the table for a moment to answer the phone. Disgusted with the whole affair I decided to try an old fashioned method that my mother would have used. Taking the little darling none too gently by the arm I said, "You eat those vegetables and like it or I'll take you outside and spank the day-lights out of you." A more surprised child would be hard to find, while without a word he ate what had been placed before him. Moreover from that time on he re-

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A GLANCE AT PATRIOTISM GONE ASTRAY -- MODERN NATIONALISM

By HUGH HALTON

THE only basis for a permanent international peace is a common mind, and that is precisely what modern nationalism destroys. Statesmen may pay lip-homage to the ideal of a world at peace, but when they irrationally dogmatize "my country right or wrong," we rightly challenge their integrity. For they are misplacing the notion of the absolute, and confining superiority within their own geographical boundaries. They have become so absorbed in the deification of national interests that they lose sight of the higher demands of supra-nationalism. Hence, the necessity for unity is apparent at the outset—but that it must be spiritual rather than material is the crux for our modern world. And there is the field of action for every ardent Holy Name man—to assist in the restoration of the supernatural point of view, to impress on a utilitarian-minded humanity that "God hath made one, all mankind, to dwell upon the whole face of the earth."



A PECULIAR characteristic of our day is the tendency to underrate the ever-increasing interdependence of nations, and to lay stress on the particular culture and self-sufficiency of the home country. From all directions there comes the warning that humanity is being divided in favor of restricted factions, and is thrusting aside its common origin—even in the natural order. Yet we know that a unified action is essential for a lasting peace. Theoretically, it is true, a League of Nations can approximate perfection in this respect. Although the commercial and cultural life of today is international, this has not proved a sufficiently strong link to hold the chain of materially-minded peoples together. Thus we encounter a fundamental problem of our age: how to reconcile the seemingly conflicting demands of humanity and the national interests of the state.

MAN is naturally a social being. We are all aware of an inherent desire to cooperate with and help bear the burdens of others. Since this is part of our very nature, human societies have been established. And this is true of man in every age—for friendship, which has

so strongly influenced the course of history, could never have existed in the individual. Tribes and small groups constituted primitive society, and the states and nations of today are simply the expression of our attraction toward companionship and cooperation. But the groups thus formed must ever be mindful of the innate dignity of the individual. In the ultimate analysis, human dignity is founded on the fact that man possesses a spiritual soul that is everlasting. Why, for example, have more than two million Catholic laymen come together in our truly spiritual organization, the Holy Name Society? Why did not each individual work independently in his profession of the Divinity of Jesus Christ? Men naturally tend to unite in a society; thus, becoming unified in purpose and action, to possess a greater strength. And such a coordinated action "exercises an educative and stabilizing influence" on the individual. Men perceive and respect the manhood in others.

IN the early ages, man, while especially devoted to his own faction or tribe, recognized the naturalness of such organizations in others. We learn from history that very often they merged in order to become more universal. The tendency was always toward an extensive organization until the birth of our times, when the Reformation deformed the course of history. Men became less universally human and, though many theories have lived, flourished and died since then, the effect is everywhere observable in this day of confusion. Men, sometimes unwittingly or often designedly, are deifying their own national state in their quest for "progress." They have deemed it advisable to shake off the supernatural, and make a human reason supreme—as if the supernatural interfered with the natural rather than ennobled it.

NATIONALISM, together with a multitude of 'isms, may be interpreted in both a good and evil sense. As a virtue, it is considered tantamount to a reasonably restrained love for one's country. But, in keeping with the spirit of the age, it is commonly understood in its corrupt signification. As a powerful, destructive force,

gnawing at the roots of civilization, modern nationalism "asserts the primacy of the Nation and the State over personality." The Right Rev. Msgr. Fulton Sheen, commenting on this evil, writes: "Nationalism is the assertion of a particular blood against a common Divine Blood, and therefore is the raw material for war and conflicts." It has likewise been defined as "the exclusive pursuit of national policies, the absolute maintenance of national integrity, and the steady increase of national power—for a nation declines when it loses military might"; "synonymous with racialism"; "the blind worship of the nation (State or country), considered as transcending every moral and religious law, nationalism as opposed to God and the kingdom of God." These, unhappily, are the abuses which we have come to call Nationalism—and so the term must be used in this sense throughout the discussion. At the risk of boring the reader, I add another description of this nationalistic egotism. "By nationalism," the Rev. J. H. O'Brien has observed, "is meant that extreme and irrational patriotism which judges one's own nation by one moral code and other nations by a different and far more exacting standard. It tends to magnify the virtues of one's own country while it is blind to its defects. On the other hand it exaggerates the faults of other nations, while it ignores their good qualities and distinctive merits. It renders difficult the creation of a feeling of sympathy and understanding between peoples of different countries."

THERE are, of course, many types of nationalism: political, cultural, economic and philosophical—to mention but a few. Obviously, a comprehensive treatment of the various forms lies beyond the scope of this article. For this reason we shall consider merely a few of the outstanding characteristics common to all. It must be remembered that this fanatical, present day phenomenon, in any form, is caused by an unwholesome devotion to one's country, and will result, if allowed a firm foothold, in paganism and the collapse of that which it seeks to establish.

A BROAD acquaintance with modern nationalism may best be obtained by an observation of its action in such countries as Germany and Italy where it has been popularly received. Nevertheless, it remains true that even in these countries the majority of the people do not know what they are acclaiming, for great evils can be clothed under the apparently innocent term "national honor." Many do not realize that the unpatriotic cry "the national interest above all" will eventually include God. To affirm that the home country is "the highest natural social unity" is justifiably patriotic; but the attempt to hinder the supernatural from perfecting and diffusing it is decidedly unreasonable.

IN no country has excessive nationalism played a more important role than in the Germany of the past century. From the cosmopolitanism of the eighteenth cen-

tury, Germany suddenly turned toward a narrow worship of self. This change was greatly influenced by Johann Fichte (1762-1814), a cultural nationalist. He heartily favored the development of the nation's economic self-sufficiency, permitting only an intellectual intercourse with others; he stressed the nobility of everything German—the art, language and literature; he exorbitantly worshipped the German national character and the people were drawn into the flame; he maintained that "the separation of Germany from the other European peoples was based on nature." The cultural national state was growing madly—Germany was becoming the German National State.

FICHTE taught: "All that we are, we are because of our nation"—the Nation is immortal, not man of himself. In such an insane theory, the State was Absolute, omnipotent, the "kingdom of God." It was truly the rebirth of Machiavelli: "The State has need of men who love their Fatherland more than their own souls." Protestantism bowed before the new regime, but the Church, convinced of her principles, refused to become absorbed by such a pagan state. During those years militarism reigned supreme for *might* was the supreme law. The exclusive nationalism of that day was based on German Kultur, expressed by Fichte. He did not oppose the national state's egotism—rather he encouraged it: "Without hesitation the State can hold to the principle: 'Love yourself above all things else and your fellow citizens for your own sake.'"

THIS false notion of patriotism needs no refutation, for to make culture the very foundation of a nation is an absurdity; to simply expose such a nationalistic policy is an adequate verification of its perniciousness. And yet, that was the condition of Germany at the beginning of the nineteenth century. The notion of the supernatural was considered folly and, as G. K. Chesterton has so aptly remarked: "Take away the supernatural, and what remains is unnatural."

WE have observed that nationalism reached its climax in the nineteenth century and, in the words of Prof. Schevill, of the University of Chicago, "--like a wine too frequently quaffed, mounted to the heads of all the European peoples. In every one of them may be encountered the phenomenon of the super-patriot (or supernationalist).—They shook their fists at one another across the international boundaries and created a very dangerous condition of general nervous tension." Nationalism was in control. And whenever nationalistic prejudices are supreme, there is certain to be a conflict with the Church for Christians cannot accept the State as absolute. Now, leaving the past, let us briefly consider some of the existing conditions in the Germany of the present day—over a century since the death of Fichte and his contemporaries.

ULTRA-NATIONALISM was one of the principal causes of the world war. Prof. Schevill assures us: "--that

the forces of conflict and separation had become stronger in our civilization than the forces of association. Europe in 1914 was the victim of a disequilibrium which had for some generations been becoming more and more pronounced." For worship of self and, at the same time, respect for the rights of others are irreconcilable. When the war had ended and the German delegates were asked to sign the Peace Treaty at Versailles, they refused—for the terms were crushing. A cry of protest came from the whole German people. But when the victors threatened to renew the conflict, the document was "sullenly" signed. The once great power was left tottering—stripped of practically everything by the Peace Treaty. After the lapse of a few years, she started the march on the road of recovery.

TODAY, Europe is again fearful of the strength of the "vanquished" Germany, and its racial theory as advocated by the Nazi government. This theory supposes that the German people are superior to all others because of the purity of their blood; and, in such a system, warfare is essential for the realization of the ideal. An associate of the Chancellor, Feder, has unblushingly published the stand of the present regime: "The German Reich is the home of the Germans. Its political principle is the formation of a homogeneous national State, embracing all of the German race.—None but Germans in communion with the spirit and destiny of Germany may exercise citizen rights.—The creation of a solid national state, embracing all branches of the German race, means that all of German blood, whether living under French, Danish, Polish, Czech, or Italian sovereignty shall be united in a German Reich.—it is a simple and natural demand which any strong nationality puts forward as its national requirement." That declaration typifies patriotism gone astray.

HERE we have an acknowledged totalitarian government, for the national State, in attempting to become an end rather than a means, sets itself up as absolute. Such a state destroys human happiness; in vainly striving to annihilate the Church, it introduces chaos. Whereas the state was instituted by God to satisfy the needs of individuals, the present government of Germany seeks control of the individual personality. The government has placed itself, as it did earlier in the day of Bismark, above the moral law—but Bismark failed. Once more, as an author recently pointed out: "Germany is God, God is Germany.—the eternal and superior race." The Church is again suffering persecution under the guise of being opposed to the unification of the German peoples. Hitler claims that he will not make the mistake of Bismark; we will hold him to that. The Church, not the German government, is everlasting. As for the "blood myth," it is merely a blind to cover over the selfishness of those dictating. Thus we perceive, in a very general way, the destruction that has in the past, and continues to come upon Germany—is due, in a large measure, to an extreme nationalism.

MODERN nationalism is likewise a dominating influence in Italy, embodied in Fascism. As in the case of Germany, she too had her early exponents of self-worship—but we shall limit our discussion to the existing regime, under the dictatorship of Benito Mussolini. The one-time editor of the official newspaper of the Socialists was advocating an exclusive nationalism as early as 1914. Once more we see the State using the individuals for its own end—unappreciative of man's inherent dignity. But the Church, as ever, will continue to think primarily of the soul of man. The Lateran Treaty of 1929 did not, as many suppose, affect a complete agreement between the aims of Fascism and Catholicism—for many of their aims are clearly in opposition. It is to be remembered that whether the rights of her spiritual children be violated in Germany, Mexico or Italy, the Church uses the same Christian principles as the norm—they do not vary with boundaries. When human rights are unhesitatingly sacrificed for the ends of the State, the Church cannot remain silent.

THE words of G. K. Chesterton are indeed pertinent: "The Church, roughly speaking, almost always remains at about the same distance from State and its experiments." Fascism is on trial. But it is not our present purpose to treat of the respective merits of Fascism as a form of rule, but rather we ask whether or not it tolerates or even encourages ultra-nationalism. Truly, the government of Italy is over-secularized, and totalitarianism breeds destruction.

MUSSOLINI has written that Fascism "believes neither in the possibility nor the utility of perpetual peace—(it) repudiates any universal embrace—(it) conceives of the State as an absolute, in comparison with which all individuals or groups are relative, only to be conceived of in their relation to the State." Yet we know that the State exists for the individual, not the individual for the State. The individual, he adds, "is deprived of all useless and possibly harmful freedom, but retains what is essential; the deciding power in this question cannot be the individual, but the State alone." Reading such statements, we find it difficult to understand his following words: "Fascism respects the God of the ascetics, the saints and heroes, and equally, God as He is perceived and worshipped by the simple people.—For Fascism, the growth of empire, that is to say the expansion of the nation, is an essential manifestation of vitality, and its opposite a sign of decadence." In this he is consistent, for warfare is in conformity with the government policy.

HERE again emerges a powerful nation intent only on glorifying "national interests." Dissatisfied, as was Germany, with the Treaty of Versailles, she sought justification in totalitarianism. There we have the looming paradox: the individual gradually becoming deprived of natural rights and yet retaining "what is essential." Are not human rights essential? And thus we see that

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THIS IS THE SECOND IN A SERIES OF
STUDIES ON THE PROBLEM OF FAITH

MUST A MAN BELIEVE?

By ANSELM M. TOWNSEND, O.P.

IN our previous article we discussed the question as to whether a man, acting as an intelligent being, in view of modern scientific developments, could give his assent to the teachings of revealed religion and it was there established that there is no insurmountable barrier opposed to an understanding acceptance of revealed religion. We hold, then, that a man can believe. But we must frankly realize that there is a vast chasm separating mere license or ability to believe and the obligation to do so. But it is an axiom of Catholic belief that, in this matter, there is no freedom. A man does not, at least primarily, accept the tenets of revealed religion because he approves of them or has no objection to them, but because he is under obligation so to do. This acceptance of Revelation, precisely because it is an obligation imposed by God, is Faith.

FAITH may be defined, in a general sense, as the acceptance of a thing as certain which we are, here and now, unable to prove ourselves, upon the authority of someone other than ourselves who has a right to demand our credence. Faith then is opposed to knowledge, which is based upon individual and personal experience and proof, but it is not contrary to it since faith adds to knowledge. I may illustrate this more clearly by a contrast. We may take the existence of two cities, let us say Washington, D. C. and San Francisco, Calif. Because I have lived in Washington I know that such a place exists, but since to me San Francisco is as yet a place unvisited I am aware of its existence only because I have reason to believe those who claim to know that such a place exists from personal experience. I know that Washington exists but I only believe that San Francisco does, whereas there are some whose experience is just the reverse. It must be emphasized however, and this is important, that the mode by which I am aware of these facts does not affect the facts themselves. San Francisco is as real as is Washington.

LET us now apply this principle to Christian Faith, which we define as the acceptance of the whole body

of truth revealed by God, which transcends our experience and is beyond our proof, simply and solely because it is manifested to us by God, Who cannot deceive nor be deceived. Four things are especially to be noted in this definition.

1. It is the acceptance of the body of truth, not of this or that truth which may appeal to us.
2. This truth transcends our experience, that is to say it deals with matters which otherwise than by Revelation we could not know.
3. It is incapable of proof by human reasoning, though it can be proved to be not opposed to human reason.
4. It is revealed by God, Who is worthy of belief by His very nature since He is incapable of deceit nor can He be the victim of it. Further, this knowledge comes from God, Who is outside us and independent of us. It is not the product of any feeling interior to man, as some maintain, nor is it the work of crafty and designing men, as others would have it.

THESE four points we shall now proceed to discuss in turn, following this with a brief discussion of the appropriateness of a revelation and ending with an endeavor to establish the fact that such a revelation has taken place.

THE first point need not detain us long. Clearly God is the best judge of those things which we need to know and it hardly seems fitting for us to claim the right to pick and choose. Our choices are too often determined by not too praiseworthy motives. Further it often happens that there is a close connection between the things revealed and some problem of our daily life. We might use as an illustration the man who gladly accepts the revelations concerning the Person of God but who shies from the divine revelation concerning the indissolubility of marriage and the sin of divorce, since he would like, without remorse of conscience, to take a new partner to share his joys and sorrows.

THE second point is of great importance. There are certain matters which a Catholic must believe which are not articles of faith since they cannot claim a divine source to which alone we can attribute them, whereas there are others which cannot come within our ken apart from God. An example will make this clear. While all Catholics must, of course, accept a Supreme Being, the Author, Creator and Sustainer of all things, this is not, strictly speaking, a matter of faith, since it is a truth ascertainable by the ordinary processes of human reason. On the other hand, the existence of Three Divine Persons in one Divine Essence, the mystery of the Holy Trinity, is a thing which we could hardly excogitate out of our own mind and we are dependent upon God the Revealer for our knowledge even of its existence. It is such matters, which, strictly speaking, go beyond the vast limits of our minds which form the proper scope of Faith. However, beyond these facts, which alone properly belong to Faith, there are many others which are held as of Faith in a more or less secondary sense. For example, to most people the existence of God and His attributes are matters of faith, not in themselves but because, under ordinary circumstances, ordinary people do not have either time, equipment or inclination to go through the lengthy and difficult processes of intellectual operation which enable the philosopher and the theologian to ascertain these as facts of human experience. They must be content to accept such matters on faith.

THE third characteristic of faith which calls for our attention is the role that human reason plays in regard to faith. Now it must first be made clear that faith and reason proceed from faculties that are, of their very nature, different. Reason is the process by which the intellect achieves its proper knowledge. It is therefore the function of the intellect. Faith, on the other hand, is a function of the will compelling the mind to give its assent. It therefore takes the place of reason in determining the mind. This does not mean that it is unreasonable but that it is a non-reasoning process. The reason can deal only with those matters which fall within a purely natural scope, that is to say, which can be observed. We can reason about God precisely because we can see the effects of His operation and can therefore logically deduce His existence, since where there is something produced there must be a producer. Things do not just happen. They must have a cause. Now, in regard to many of the mysteries of the Christian Faith, there is no process of observation by means of which the mind can present to the reasoning process material upon which it can work. For example, no process of observation, or even of reasoning, can establish the fact, which we believe to be a fact, that, in the Holy Mass, there takes place a change of the substances of bread and wine into the substances of the Body and Blood of Jesus Christ. Therefore, if we are to accept such a change as taking place it is not because we can establish it by reason but because Faith teaches it. However, as we insisted in our first article, God is incapable of even

the faintest shadow of contradiction either in Himself or in His creation. Therefore we insist that what is revealed as the object of faith, and therefore not subject to reason, cannot be in opposition to reason, since both revelation and the power of reasoning are equally from God. What then must reason do? Must it remain entirely passive, with no interest in a matter which, whatever its origin, comes into close contact with things which are the result of the reasoning process? Not at all. Such is not the divine plan. Reason has a very definite part to play. In the first place, it is through the power of reason that we are able accurately to formulate the divine revelation in its relation to other knowledge. Secondly, by reasoning and analysis we are able to ascertain that the matter revealed is not contrary to human reason by showing that what is revealed has certain analogies in other fields which are themselves subject to observation and reason. Finally, it is by reason that we are enabled to grasp the full implications of revelation. For instance, that Jesus Christ is the Word of God Incarnate and the Second Person of the Blessed Trinity, equal to the Father in all things, is a matter of revelation and of Faith. That He is therefore to be worshipped as God is a logical deduction and proceeds from human reason, as does the fact that the Blessed Virgin Mary is the Mother of God and, therefore, worthy of the highest honor and reverence that can be given to a merely human being. Therefore, it is the task of reason, once Faith has done her part by bringing about the acceptance of divine revelation, to supplement and expand that revelation and to relate it to all other known knowledge. It is because of this, since reason, thus acting, has as the object of its activity the highest truth, resting upon the highest authority, that Theology, which is nothing other than reasoning about what is revealed, is rightly considered to be the Queen of Sciences.

IN the last place, we come face to face with what is known as modernism. The modernists, holding as a first principle that there can be nothing which can really transcend the human experience, have maintained that what we are here calling mysteries, that is those things beyond reason and whose acceptance is motivated by Faith, are really to be attributed to some strange power within ourselves. Just what this power is they do not exactly explain but it seems obvious that their basic principle is that these thoughts are created by ourselves in an effort to supply some spiritual need. The short answer to this is that many of the articles of faith are such as mere human nature would gladly be without, since they act as a restraining influence upon a nature that would rather be unconfined. This theory, wrong as it may be, at least does its authors more credit than does the purely materialist view which attempts to deprive the supernatural of its significance by attributing it to the malicious and lying devices of mercenary priests. The folly of this theory can be grasped upon a moments reflection.

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THE GOOD OLD CONSTITUTION

By REGINALD COFFEY

THERE was a time, not so long ago, when the Constitution of the United States was, as far as the general public was concerned, a vague, almost legendary document to which aspirants to political office grandiloquently referred. Of course I am not trying to convey the impression that the said aspirants knew a great deal more about the Constitution than those they harangued but they did realize in a hazy way that it guaranteed to all American citizens the right to "life, liberty and the pursuit of happiness." About two out of every hundred speakers and two out of every thousand voters had actually read the great charter of liberties but the main point is that everyone knew it was great—"the greatest document ever drawn up in a given time by the hand of man," and there was nothing with the possible exception of waving the American flag that could bring an audience cheering to its feet sooner than a dramatic reference to the sturdiness of the grand old document.

BUT today all that is changed. The common man's knowledge of the Constitution is no longer hazy and uncertain and it would be a wise thing for campaigners in the coming local electoral struggles to learn a little about the Constitution. The Constitution is being publicized today as it has been at no other time in the history of the country since the "Federalists" staged their high pressure campaign of propaganda in order to sell the unpopular document to a hostile citizenry. Today we have the new "Federalists," the American Liberty Leaguers at whose head stands that rugged conservative, the Hon. Alfred E. Smith of New York. Incidentally it might be well to note in passing the similarity between these new "Federalists" and the old. For just as Hamilton, Madison, Jay and Jefferson were divided on practically all political questions (Hamilton and Jay against Jefferson and Madison) and united only in their zeal for the Constitution and its salvation, so too are the foremost Liberty Leaguers; Smith, Burr, Beck and Borah

representative of two different political philosophies and united only on the question of protecting the Constitution. Another great force potent in bringing before the minds of the people our great charter is the gigantic news system of "public educator" Hearst, whose great campaign against Communism and rumors of Communism is part of his battle to preserve the Constitution inviolate. While apart from these two and supporting the Constitution in his own way stands the eloquent Detroit priest, Father Coughlin, who in his struggle for social justice frequently appeals to the Constitution to witness the truth of what he says. Father Coughlin was the first of the great modern apostles of the Constitution. For the past five years he has been using all the wealth of forensic talent that is his in an effort to make the American public Constitution conscious.

THUS far the result of all this education has been to make life busier for the gentlemen who guard the shrine of the Constitution at the Library of Congress in Washington; and to cause the spread of the doctrine of the legitimacy of private interpretation of the Constitution among the voters. Up to now the average American has regarded the Constitution as the Catholic regards the Bible (if I may use the analogy without danger of being offensive to pious ears). He has been content to let the experts interpret it and apply their interpretation in a concrete way through the medium of laws. But today every man is an expert in Constitutional law. Cartoonists of the press supporting the New Deal are picturing the justices of the Supreme Court as doddering oldsters in their second childhood. New Deal speakers are charging them with being reactionary proteges of the moneyed men. Liberty Leaguers are eulogizing them as sages, as prophets, yea, as Daniels come to judgment. Your taxi driver if he be a New Deal enthusiast may refer to them, if questioned as to his opinion, as "doze old geezers"; while your milk-man if he be a Liberty League advocate may deliver to you on a moments notice a panegyric anent their wisdom. Somewhere between these two extremes lies the truth of the matter. I don't believe that it is an article of the *American's Creed*

to hold for the infallibility of the Supreme Court, nor does anyone maintain that the Holy Ghost inspires appointment made to that body. Yet on the other hand the justices of this greatest of American tribunals are all learned and upright men who are neither doty or stupid, men who are among the greatest that their profession has produced in our generation and who belong to an institution which has a record, the fairness of which it would be difficult if not impossible to parallel in the political history of the world. From the time of John Marshall (the first active chief justice) on, the Court has been remarkably free from corruption and ignorance. But the Supreme Court, is, I say, only a human institution and it is very possible that in the course of its history it has made mistakes. Historians are still debating the legality of some of the decisions handed down by John Marshall, Roger Taney and others. A man's outlook is always coloured by his education and religion and faintly tinged by countless other prejudices. It may be possible that the present Court in rejecting the N. R. A. and the rest of the "alphabetical acts" of the New Deal have closed to this country the only way to recovery. We have it on the authority of no less a personage than Msgr. John A. Ryan, an eminent economist, that the N. R. A. was a great step forward. But as far as Americans are concerned here and now the N. R. A. was unconstitutional. In declaring on the constitutionality of the acts of Congress the Court is quasi-infallible. From its decision there is no appeal. "Roma locuta est, causa finita."

So the New Dealers who attack the Court are beating the air. The attitude taken by Mr. Roosevelt himself is much more sensible. It is his desire, say those who claim to know, to add two more men to the Court. Needless to say these two intended appointees would be men whose political philosophy is the same as the President's. Such an act would inject into the Court the liberal blood that Mr. Roosevelt believes it needs. Some of the decisions against the New Deal were rather close. A margin of two votes might have made a world of difference. And it would be entirely legitimate and constitutional for the President to increase the Court. Had he done so earlier his administration might not have been marred by a series of un-Constitutional legislations. That he did not do so is a great argument in favor of his own faith in the constitutionality of the New Deal enactments, for it is hard to believe that the "rubber stamp" Congress would have denied him the power of enlarging the Court. Had Roosevelt early in his administration appointed Felix Frankfurter and another lawyer of like liberal tendencies to the Supreme Court bench the Liberty Leaguers might have been robbed of their most potent argument, an argument that Governor Smith in his radio address used so cleverly and forcefully.

BUT Roosevelt's alternate plan is, to my mind, exceedingly unsound. I refer to the proposed amendment to the Constitution that would deprive the Supreme

Court of its power to rule on the constitutionality of the acts of Congress. John Marshall assumed this power to the Court in the famous case of *Marbury vs. Madison*, sixteen years after the adoption of the Constitution. I do not propose to discuss in this paper the right Marshall had to the assumption of such power. Historians and Constitutional lawyers are divided on the subject and there is much to be said for both sides. The question is not nearly as settled as Borden Burr of the Liberty League would have us think. However, I think it is safe to say that most scholars would agree that the assumption of the power by Marshall if not Constitutional was certainly fortuitous. The Supreme Court, with this right is our greatest guarantee of justice, for the Court recognizes no lobby and is influenced to the minimum by popular prejudice. Its power over Congress is America's greatest safeguard of liberty.

IT is not my intention in this paper to favor any political party or faction. I have tried to conceal my own political allegiance and to present the case objectively because *The Holy Name Journal* is not a party organ and its careful editors would reject any contribution in the tone of a stump speech. But politics is a serious business to the Catholic man, who is bound in conscience to cast his vote as he thinks best and who is likewise bound to study the political question and vote for that man whose political philosophy is the most Christian. Ultimately the best advice is that which is currently being given by Dr. Fulton Sheen in his Catholic Hour broadcast: Seek ye first the kingdom of God and his justice and all these things shall be added unto you. But you are not seeking the kingdom of God if you cast your vote blindly, nor are you seeking it if you vote for some demagogue just because he belongs to the same party that your father and grandfather before you supported. But how, you ask, will you determine who is the right man. The answer to that question is almost impossible, partly because of the intricacy of questions dealing with political economy partly because men cannot always be trusted to keep their pledged word. But all things being equal you will be best able to answer the question if you read carefully the great labor encyclicals of the Popes, the *Rerum Novarum* of Leo XIII and the *Quadragesimo Anno* of Pius XI. These great epistles were not written for the use of scholars alone, they were written about and for the common man. The language in the English translation is simple, clear and forceful. In following them you will not be blindly following the dictates of the Church (if you object to that) for they are "Catholic" only in the sense that they were written to *all men*. They are Christian but the Jew who follows the principles laid down by them will be acting on doctrine the truth of which is as eternal as the God of Israel. Study them and compare Leo's platform to the platforms of the next political campaign. Then make your choice, for the platform which is shaped on the plan of the encyclicals is the platform that is best in conformity with the good old Constitution.

THE

“KINGLY PRIESTHOOD”

OF THE LAYMAN

NOT UPON THE ORDAINED PRIESTS ALONE IS INCUMBENT THE DUTY OF APOSTOLIC ZEAL. THE WHOLE OF THE CATHOLIC LAY WORLD IS CALLED UPON BY ST. PETER TO THE FULFILLMENT OF THIS DUTY AS A “ROYAL PRIESTHOOD.”

By REV. H. J. ANDREE

IT was a bold and freighty word that St. Peter spoke to the Christians of his time: “You are a chosen generation, a kingly priesthood, a holy nation.”

THE whole sublimity of the christian dignity and Christian vocation is beautifully and truthfully expressed by these words. *Kingly* is the dignity of a Christian because he is the member of the mystical body of Christ a member of the King of Heaven and earth. He is even made a partaker of the Divine Nature, as the same Prince of the Apostles testifies (2 Pet. 1.4). *Priestly* is the dignity of the Christian because he is the co-worker in the priestly vocation of Christ. Did you ever realize that you as laymen have a priestly vocation? It is the priest's office to act as *mediator of prayer* between God and man. You take part in this task when also from your lips day after day the incense of prayer ascends to the throne of God not only for your own salvation but also for the salvation of your fellowmen. That is priestly. The priest *offers* at the altar the most sublime of all sacrifices, the Immaculate Lamb of God. Don't forget that you offer with Him in Holy Mass. That also is participation in the priesthood. Your *labors* ought to be priestly, that is, as a holy sacrifice they should be consecrated to God by good intention. The same must be said of your *sufferings*. You ought to unite them with the priestly redeeming sufferings of Christ. Finally your *whole life* at home and abroad should be sanctifying for your surroundings by your good example. As many circles of life there are, so many places are there for priestly work. Everywhere the pulpit is erected for priestly words from laymen's lips.

THESE few thoughts will prove to you that St. Peter was right when he called the Christians a kingly priesthood. These words are more significant for our times. Never before was such priestly activity of Catholic lay people so badly needed because the Catholic clergy and lay people are at present forced to face, and solve problems which were unknown to the people of the past. Placed in a world full of atheism and rebellion, full of unbelief and immorality, the question arises for them; “Will the Catholic Church be able to fully and wholly fulfil her task? We are not afraid for the existence of the Catholic Church. The words which Christ's hand has written in the rock foundation of the church are still in force: “The gates of hell shall not prevail against it.” “Behold, I am with you till the end of the world.” “The spirit of truth shall remain with you forever.” Thus He spoke who possesses all power in Heaven and on earth. The church is assured of final victory. Therefore away with all discouragement. We are working and fighting for an unconquerable cause. But in our circle of life, in our parishes, in our country are we allowed to acquiesce in those promises, are we assured that the individuals, the parishes and countries, the future generation will remain loyal to Christ? We should not think so by any means. In the individuals, in the families, parishes and countries the vital strength of the church depends upon the courage and loyalty of the individual Christian. Hence, the absolute necessity of an Apostolic activity in all circles of our people, the necessity of the lay Apostolate. Everyone of us seems to think and feel that such a necessity is more urgent at the present time when the old order of things seems to be

collapsing and a new order in the public life of the nations is being looked for. This is the time when Satan is sifting the world. Lies, slanders and misrepresentations are sown by a hostile press all over the world. There seems to be darkness hovering over the minds of the people. Shall this darkness be allowed to increase and to thicken or can we soon hope for the dawn of a better time? This hope-inspiring dawn is found wherever priests and people are united in a courageous Apostolic activity. The main thing is the welding together of our lay people with the hierarchy of the church. The activity of the clergy is not sufficient, it will remain sporadic if it is not extended over the masses of the people. For this reason the clergy must be joined by the kingly priesthood of the lay people to accomplish the work of the salvation of souls.

THE lay apostolate is a true and serious obligation of all Catholic people. It is first a real duty not subject to our free choice. Christ does not leave us in doubt about this duty. Quite clearly He declares: "He who does not gather with Me scatters." The duty of the lay apostolate follows out of the duty of the love of Christ. There is no holier aim and purpose for his activity than the salvation of souls. He who does not concern himself about the salvation of his fellowman cannot be said to love Christ. Lay apostolate is the noblest branch of the love of our neighbor, the most precious blossom of genuine charity. He has no charity who does not make efforts and sacrifices for the salvation of his neighbor. He who is indifferent towards the defense of the church and the salvation of her children has no love for his church. In the eternal judgment of God nobody can pass who did not faithfully use his talents and his time for this most sublime of all human works. From all this follows clearly: the lay apostolate is not dependent upon free choice but is a duty. We all should open our hearts to this most sacred of all works, to cooperate with the church for the salvation of immortal souls, whether we be priests or laymen, business men or laborers, men or women. The genuine apostolic charity that was glowing in the breast of the Apostle Paul, should also glow in our hearts, so that we all could say with him: The charity of Christ presses us. Love, pure, unselfish is the soul of every Apostolate. Filled with this charity St. Paul exclaims: "I most gladly will spend and be spent myself for your souls." In this charity he became all things to all men that he might save them. This charity of devoting ourselves to the salvation of souls is supposed to be transmitted from the Heart of Jesus into our hearts. "In this we have known," St. John writes, "the charity of God because He has laid down His life for us and we ought to lay down our lives for the brethren." (I John 3. 16.) That is to say, our whole life should be devoted to this all-sacrificing charity.

Is such a love for the souls of your fellowmen also aglow in your hearts? The lay apostolate is the warmth of a silently burning but never ceasing fire.

Thus Our Lord Himself describes it when He says: "I have come to cast fire on the earth and what will I but that it be kindled." (Luke 12. 49.)

THESE words were fulfilled. A marvelous fire was burning in the heart of the Apostle Paul, the heart of St. Francis Xavier, of St. Vincent de Paul. O, how that fire glowed in their powerful zeal, their tender charity, indefatigable laboring, furthermore in the great force of admonitions, finally in the complete surrender to God for the salvation of souls. A love of souls so glowing that it did not rest until the last drop of blood was shed in martyrdom. No, not even then. In the glory of Heaven the love of an Apostle is glowing forth at the throne of the Lamb.

Do you think that this fire of apostolic zeal will ever be extinguished in the Catholic Church? No, the Lord does not admit that. Of course, periods of standstill may come. But after the time of relaxation the fire will start anew. At times it looks as if this fire were slumbering like a fire hidden under the ashes. A storm of persecution must come to raise the ashes. The same storm sets the slumbering fire aflame. The world is astonished that it breaks forth anew.

WHO is first and most of all bound by the duty of apostolic zeal? You will answer: The priests. Of course, that is true. At all times the priest is to offer to the people the medicine of divine word, the strength of the sacraments and the light of a good example. But not upon the ordained priests alone is incumbent the duty of apostolic zeal. The whole of the Catholic lay world is called upon by St. Peter to the fulfillment of this duty as a "royal priesthood."

To you, Catholic laymen, also goes forth the call of the Master. Do you know the day on which you were initiated into the Apostolate? It was the day of your confirmation. I am going to explain this to you. On the first Pentecost Day the Holy Ghost came down upon the Apostles in tongues of fire and their hearts were filled with the power of charity and zeal. But the miracle of Pentecost was not limited to the narrow circle of the Apostles. Soon the flames of the apostolic zeal spread over the nations of the earth whose representatives were surrounding the house of the Apostles. The Apostles laid their hands upon those who were baptized and they also received the Holy Ghost, the same power of apostolic zeal. Thus the spirit of the Apostolate descended upon the lay people of the primitive church. Thus into the heart of every Catholic, Confirmation sends the ray of apostolic zeal. In every period of the church's history we see this fire of apostolic zeal burning in all noble souls. The same applies to the present time. It is a consoling sight to see in so many of our lay people a cheerful readiness to help, to enter deeper into the meaning of the Christian calling, to contribute to the benefit and happiness of their fellowmen. (Continued on page 29.)

THE ROMANCE OF BIBLICAL NAMES

By ALEXANDER I. RORKE

Attorney at Law

THIS month my subject is the "Romance of Biblical Names.

As I have said in previous articles, names mean much and whether a person bears what is reputed to be a good name or a bad one it sometimes has an effect on the individual for good or ill. Moderns fight shy of names like "Cataline," "Judas Iscariot," "Brutus" or "Benedict Arnold"—the mere mention of which brings to mind the idea of treason to friends and country and confirms the adage that the "Evil men do lives after them."

USUALLY the name we bear has come down to us from ancestors who bore similar names; occasionally (we are given names by parents who are influenced in their selection) by some historic, romantic, religious or other occasion. The Theological Virtues furnish us with "Faith," "Hope" and "Charity"; floriculture accounts for names like "Daisy," "Pansy," "Violet," "Hyacinth," "Rose" and "Lily"; the calendar provides "May," "June" and "August," while great leaders are remembered by names conferred upon thousands.

THE Bible is the oldest record of the names of men and women.

JEWISH names have come down to us from the very dawn of history and have been honored, if not sanctified, by their inclusion in Holy Writ.

THEY are names which have made history and which if understood and appreciated today by many who bear them cannot fail to leave their impression upon those who have been honored by having such names conferred upon them.

IN remote times when populations were small and people were widely scattered, individuals were called by a single personal name as Adam, Cain or Abel. The early

personal names came out of the spoken language of the people who first gave them. We are informed that the early ancient names were derived from religion and mythology or matters connected with birth, or with physical, mental or moral qualities—from animal characteristics, from dress, rank, occupation, office, trees, fruits, flowers, weapons or abstract ideas.

IN those far off days one name was sufficient to designate each person. The individual was known to his friends and relatives as "David," or "Joseph," or "Jacob," and as long as there was no other person of the same name in the community there was nothing else needed to complete his identity.

IN the early Testament the names are single names, like Abraham, Isaac, Jacob, Joseph. This was also true of all people Jews, Christians, Romans, Celts and others.

WHEN populations increased and many people bore the same name the single name was not sufficient to single out the individual. Then the patronymic came into use.

THE Jews used the patronymic "bar" meaning "son of" to identify and distinguish the individual, as "Joshua, son of Nun." In the New Testament we have "Simon Barjonas," "Simon Bartolami" meaning "Simon, son of Jonas" and "Simon, son of Tolami." They also distinguished men of different towns or places who bore the same name, as, "Simon of Cyrene" or "Simon of Damascus" or "Simon the Leper" or "Simon Zelotes."

AS populations grew and re-duplication of names increased, identification became difficult and individuals could only be described by a complete string of patronymics or by a number of epithets and patronymics combined: The father of Saul is described as "Cis, son of Abiel, son of Seror, son of Bechorat, son of Aphia, son

of a man of Jemini." This is similar to the Norman use of "Fitz" meaning "son of" as "Gerald Fitzgerald Fitzsimon" meaning "Gerald, son of Gerald, son of Simon." It is also akin to the Welsh use of "Ap" meaning "son of" as "Jenkin, ap Griffith, ap Robin, ap William, ap Rees, ap Evan," meaning "Jenkin, son of Griffith, son of Robin, son of William, son of Rees, son of Evan." The ancient Irish used "Mac" meaning "son of" and "O" meaning "grandson of" for the same purpose.

A NUMBER of names of Hebrew origin were brought into Ireland with the introduction of Christianity by St. Patrick in 432. They were almost exclusively Biblical names, and were borne mostly by monks and ecclesiastics. "Adam" was in use; "Abel" was somewhat a favorite; "Noe" gave name to two Irish saints, and Joseph, Aaron and David were popular, as were Daniel, Abdias and Habacuc.

TODAY, names have little meaning for the unlearned.

TO them, one name is as good as another, or as bad, and yet at the mention of the name Abraham the mind flashes back twenty-two hundred years before the Christian era, when after he and his wife had left Ur of the Chaldees and had come to Haran the Lord said to him, "Go forth out of thy country and from thy kindred and out of thy father's house and come into the land which I shall show thee and I will make of thee a great nation and I will bless thee and magnify the name and thou shalt be blessed, and in that shall all the kindred of the earth be blessed."

AT the command of God he took up his abode in Chanaan, the land promised to his seed. He rescued Lot from the King of Elam; he was blessed by Melchisedech, king of Salem. God changed his name from Abram to Abraham, meaning "Father of a Multitude" and promised him that his descendants would be as numerous as the stars and likewise promised him a son by his wife, the barren Sara. God tested his faith when he commanded him to sacrifice his son Isaac. He also became father of Ishmael.

ABRAHAM's wife was Sara, meaning "Princes." She it was who, when the angel of the Lord told her at a time when she was very old that she would have a son, laughed, and yet she did bear a son and he was called Isaac, a Hebraic word meaning "joy and laughter" resulting perhaps from Sara's mirth when she was told she would be a mother and the joy that she experienced when the prophecy came true.

ISAAC married Rebecca, daughter of Bathuel and Sister of Laban, who bore him Esau and Jacob, the latter being her favorite. Rebecca means "Diplomat."

ISHMAEL, son of Abraham and Agar, the maid of Sara, was sent into the wilderness and became ancestor of the

Ishmaelites, who were certain tribes of Arabia and very warlike. Ishmael called himself "a wild ass of a man." He became a great warrior.

AGAR, meaning "wandering" the mother of Ishmael had been foretold by an angel that her son Ishmael would be the progenitor of the Ishmaelites.

JACOB, son of Isaac, the third great Patriarch of the Chosen People, was the immediate ancestor of the Twelve Tribes. Jacob means "supplanter." He secured the blessing which his father intended for Esau. He wrestled with the angel conquered him and received the name "Israel," which means "Soldier of God" or "Son of a Warrior," which was afterwards applied to the Hebrew people as a whole, of whom he was considered the founder. He had twelve sons whose names were afterwards given to the tribes of Israel.

RACHEL, wife of Jacob, means "ewe." She was the mother of Joseph and Benjamin and died giving birth to the latter.

JOSEPH, whose name in Hebrew means "may God add," the eleventh son of Jacob, immediate ancestor of the tribes of Manasses and Ephraim, was his father's favorite. Sold to the Ishmaelites and taken to Egypt—a dreamer. He interpreted Pharaoh's dream of the fat and lean years. Made second in power in Egypt. During the famine, his brothers came from Chanaan to buy grain—failed to recognize him. They returned with Benjamin, whereupon Joseph disclosed himself and invited his father and brothers to settle in Gessen. When Joseph was dead there came Pharaohs who knew not Joseph and oppressed the Jews.

MOSES, leader and law giver, born in Egypt. His mother saved him from Pharaoh's decree by putting him in a basket at the river's bank. He fled from Egypt, commanded by God to deliver the Israelites, he afflicted the Egyptians with plagues. The Israelites were permitted to leave Egypt. They wandered in the Wilderness forty years. Moses gave his people the Ten Commandments, which God wrote on two tablets of stone. He did not enter the Promised Land but viewed it from Mt. Nebo. Five of the Books of the Bible have been ascribed to him and the laws contained therein are called the Mosaic Law. Moses means "saved from the waters." After him "there arose no more a prophet in Israel like unto Moses."

JOSHUA finally led the people into the Promised Land. His name means "Saviour."

DANIEL means "Judgment of God" or "God is my Judge" of the Royal blood of the Kingdom of Judah.

THE symbol of female modesty and chastity is Susanna who was saved, from being stoned to death by Dan-

(Continued on page 32.)

MATT TALBOT

By STEPHEN FITZGERALD

ONCE upon a time there lived a man who took the pledge and kept it! Steps have already been made to canonize him! This man died only ten years ago in Dublin. His name was Matt Talbot. He died at the age of seventy. It was his death that brought to light the secrets of his holy life. He dropped dead on the street on his way to Mass in the Dominican church of St. Saviour's. At the hospital a Sister of Mercy, aided by the attendants, prepared his body for burial; they made a discovery that is now known throughout the world; chains were wound about Matt Talbot's body; about his waist and arms and legs; these were wound tightly and embedded in the flesh. Since that day the Catholic world has been seeking for evidences of sanctity in that man's life; they have been found in abundance and are now being laid before the Congregations in Rome to await the decision of the Church.

FOR a few moments we shall forget the interests of the world about us and peer into the life of a man who will turn our eyes to the eternal hills. It is the life of a man whose younger years were disgraced by the shadow of drunkenness; whose mature years were inebriated by the wine of Divine Love. It is an edifying study in *contrasts*: between self-indulgence and self-sacrifice; it was beastly, then angelic; it was repugnant and then captivating with a sweet attractiveness that has won the world.

MATT TALBOT, as we would say, "got a bad start."

When he was thirteen years old he began to work for a wine merchant bottling beers and wines! The music of popping bottles and the fragrance of the grape and the hop entranced him. In this liquored atmosphere he took his first drink. But it was not his last! He became such a victim of drink that his father had to remove him and set him to work at the docks of Dublin; it became worse for here he first tasted whiskey. After about four years he began working for a building contractor as bricklayer's helper; he was a good workman and had no trouble keeping his job; but now he seemed hopelessly the victim of drink. Nine years were spent as a laborer in the brickyards and, I suppose, as hodcarrier; then

came his final type of employment, in a timber yard, loading and unloading the carts and piling timber. This takes us to his twenty-eighth year. He managed to keep his jobs but his life was a disgrace.

ON Saturday he would give his pay to the proprietor of the public house, the tavern, and on Tuesday there was not a penny left. His Mother and sisters at home received nothing from Matt.

THERE seemed no chance of reform; though his Father and Mother were fine Catholic characters his brothers were habitual drunkards; where was he to go at night for recreation? Every street had its tavern and perhaps two or three. Here he returned every evening after supper; he was a quiet type, there was no quarreling with Matt. But his life was disgraceful and he knew it. His Mother tells us that one night he returned home in his stocking feet; he had actually and literally "sold his shoes for a bottle of booze." At another time a *fiddler* was passing by the tavern and stopped for a drink; it came the fiddler's turn to "blow" so Matt induced him to sell his violin, his only means of livelihood to set up the drinks. For years after this Matt Talbot hunted the streets of Dublin hoping to find the poor fiddler and make some restitution.

THE turning point came in his twenty-eighth year; it was sudden and lasting. He found himself penniless; what was more, he was very dry; in his shabby clothes he stood outside the work yard as the men, his friends of the tavern, passed by; he scanned the face of each for some sign of recognition; he hoped one would turn to him, take him by the arm and lead him to his old haunt, the tavern, and treat him. Not one so much as glanced at him. All had passed. We watch him shuffle home; but there was a strange look on his face; there was a determined look in his eye as he entered and met his kindly Mother; he made the announcement that he was to change his life: he was going to take the pledge; his Mother wished him God-speed, but had her doubts about his power to keep it. He kept it for three months; renewed it for six months, and then for life! Only God

will ever know the heroism of this act, the heroism of those first months of reform.

LET us peer reverently into his soul during those bitter days of struggle, those days when he was fighting for the freedom of his soul. A tremendous substitution had taken place; he substituted his changing friends for a changeless Friend; he exchanged the *tavern* for the *Tabernacle*. Where was he to go at night now? He had haunted the tavern; now he haunted the Church: Once he had found a fascination in the tavern; now he found it in the Tabernacle: Once he had thought these were his real friends who drank and caroused with him; now he knew these were but passing friendships; he looked up at the flaming Monstrance with its center of purest white; he saw in it a clock that told, not time, but eternity; and he set his heart to beating not the tune of time but the melody of eternity.

THE Friend Who pulled him through his night of struggle was in the Blessed Sacrament. He was at the Church door at five on his bare knees, waiting for the opening of its door. Then he had his soul inebriated with the wine of the Holy Sacrament. On Sundays he spent seven hours on his knees before the Blessed Sacrament and it was his humble delight that on more than one occasion he had set a record of hearing twenty-one Masses. This is the way his fight for his soul's freedom was fought and won. Perhaps he heard the words of Peter ringing in his ears: "Lord, to whom shall we go, for thou hast the words of eternal life." It was Peter's plea for that which he needed, Divine Courage; the others had left Christ when He promised the Eucharist; they walked no more with Him; but Peter felt the need of courage, as millions have felt it and found it during the ages. Peter said "to whom shall we go?" Matt Talbot answered it and went to Him Who had the words of eternal life. Can we not picture him there in his tireless vigil before the Blessed Sacrament saying in the words of the poet—

"Coward wayward and weak
I change with the changing sky.

One day eager and brave
The next not caring to try.

But He never gives in
And we two shall win,
Jesus and I."

And so he won his struggle for the freedom of his soul.

MATT TALBOT's second great secret was found in the Crucifix; Christ the Friend was in the Tabernacle; Christ the Model was in his cross; each night upon entering the house his first act was to kneel and kiss the cross. The tentacles of drink had once ensnared his heart; now the tender arms of the crucified Christ surrounded it. He made his life conform to that of the Crucified.

WE shall take just a fleeting glimpse of his mortified life: After entering the house and kissing the crucifix he had a very meagre meal consisting of bread and tea; then for three hours on his knees he read spiritual books (how we need spiritual reading to keep our hearts attuned to spiritual things and inflamed with Divine Love!) He delighted in reading the lives of those Saints who were particularly striking because of their mortifications; St. Teresa and St. Mary of Egypt were among these. He was heard to remark one time "Ah! They're great girls!" Someone has humorously said that those two saints looking down upon Matt Talbot's mortifications would be inclined to exclaim: "Ah! he's a great boy!" At ten-thirty Matt went to bed; the bed consisted of two planks nailed together; his pillow was a block of wood; after not quite four hours sleep he arose to pray, kneeling straight for almost three hours. His Mother used to watch him and says she was sure that at times he must have been talking to the Blessed Mother; a bright radiance shone round his face. He arose from his knees in time to attend the five-thirty Mass; outside the Church he waited on his knees. Then came his soul's delight, Holy Mass, and a few moments of heaven before his tabernacle Friend. Then, off to a hard day's work at the timber yard. These hours of labor were offered to God with a most religious intention. After work, another visit to his "Friend on the way" and then home to his light supper and spiritual reading. When he found himself chaffing beneath his cross we can well imagine him speaking to his crucified Lord in the heroic words of the soldier poet, Joyce Kilmer:

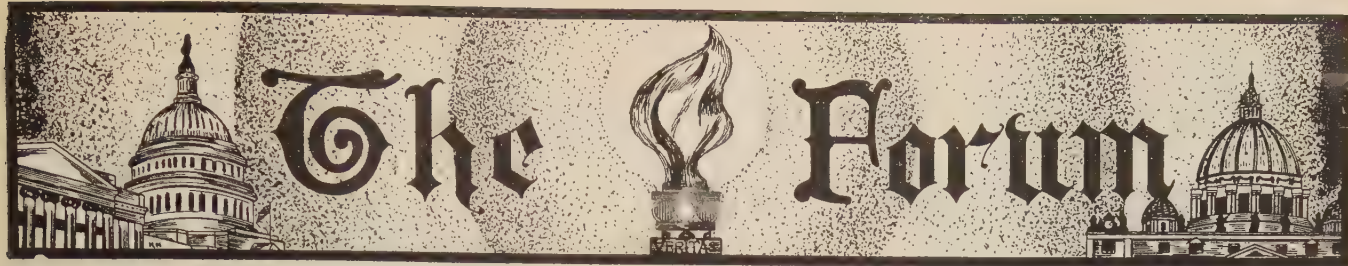
"My shoulders ache beneath my pack;
Lie easier, Cross, upon His back.

I march with feet that ache and smart;
Tread, Holy Feet, upon my heart.

They shout at me who may not speak
They struck His Head and smote His Cheek."

WE turn our eyes once more to Matt Talbot at the turning point of his life. We see him walking away after he had been refused aid by his friends. There was a look of determination about his chin. There was a look of hope in his eyes; perhaps he saw that day something which has led saints to their sanctity, that which has enabled them to smile at life's hardships and stride forward with mighty and joyful steps to the goal; perhaps he "saw the King."

WE turn our eyes once more to Matt Talbot in that moment of great discovery, the moment of his death; chains were found about his body. These are the chains which bound him to the Feet of God in life; these are the chains which we hope bind him to the Feet of God in eternity. The Church, we hope, will soon tell us infallibly that they do.



By PAUL REDMOND

A LETTER TO THE FORUM

Dear Sir:—

Knowing your interest in exposing pseudo-scientific books for Catholic students, I wish to call your attention to another type of so called scientific book. Books recommended to parents as instruction books for children. That is books for parents who have lost, or fear to lose, their authority over their children, and who cannot guide their children by their own example. Books which are designed to relieve parents of the sins of their children by making the child responsible for his own acts because of this new knowledge. Pamphlets designed to replace the love of God and parents, the friendships of innocent playmates, with that all important factor in modern life—love of self and sex.

Coincident with the indifference towards religion, the modern mind has exhibited a revolt against authority. Unable to face the serious moral problems of parentage, innocent minds are being despoiled by the pseudoscientific—biological literature of the day. The biology of sex cannot be adequately taught to juveniles. . . . This method of instruction is an escape from the obligation of parenthood. The innocence of a child cannot be safeguarded by raising the child to the degree of knowledge possessed by the parent, but by example. Psychologically raise the mind of the child to the stature of the parent and there is equality. Unless parents have authority there can be no discipline. Books dealing with the biology of sex implant knowledge which cannot be assimilated. The origin of flowers, animals, and man are problems which biologists themselves are not able to agree upon, the formation of the single germ cell is still in the process of research. How then expect the juvenile mind to understand what scientists themselves admit is still elusive. Authority presents the only bases of safeguarding innocence. The Christian example of mothers and fathers places a bulwark of protection around the child. Psychologically presenting the child with a sturdy weapon for the advancement to a normal life. The only source that can adequately handle the situation is the Catholic Church.

Recently I was asked to instruct a Jewish boy of fourteen in the biology of life. This request was made by his parents who admitted their inability to understand

the situation. They had been advised by a Protestant minister to personally instruct the boy in such matters before he entered High School. I agreed to prepare the boy for adult life, not by despoiling his innocence with knowledge that he could not assimilate, but by inspiring him with the nobility of decency that can only accrue from discipline and a recognition of parental authority. This is not the first case that has been sent to me, and I have found that the non-Catholic ministry is unable to handle the situation. The matter is of too much delicacy for their parishioners to confide freely in them. An example of this is borne out in the fact that the minister advising the Jewish parents to instruct their boy in sex matters, gave them the literature read by his own daughter, age sixteen. The minister's child had been given books, charts, and instructions on how guinea pigs are born; how little flowers come into existence; how human beings produce their kind; etc. It is public knowledge that the minister's child, made precocious, is a scandal.

Let parents instruct their children by examples of sacrifice and respect for authority. Let the example of prayer be instilled into the heart and mind of the child. Let parents lead their children to the founts of their own religious inspiration and the proper knowledge and safeguard will be assured for the child.

Sincerely,
Rev. Hugh McGannon.

THE MAN WITH THREE DEATHS

LAST month in reviewing C. C. Furnas' book "The Next Hundred Years," we mentioned that Mr. Furnas had Servetus burned to death because he taught the circulation of the blood. We also mentioned that Mr. Furnas did not state that it was the Protestant Calvin who was responsible for the death of this "martyr to science."

IN looking over De Kruifs "Microbe Hunters," another book of the popular but not too scientific series we read that, "It was a world where Servetus was burned
(Continued on page 32.)

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546 PAGES

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PARENTS BEWARE!

(Continued from page 9.)

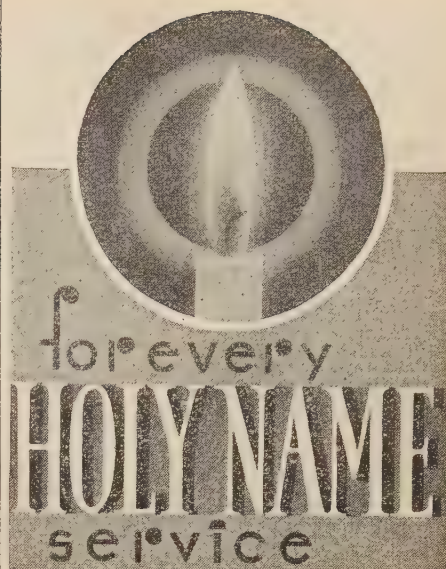
garded me with respect and more than the usual liking. Now who in the name of St. Peter ever heard of reasoning with an infant? How can a child develop a so-called personality unless it is shaped for him. Not one child in a thousand can acquire a good character. It is actually built into him by the environment in which he lives.

ANOTHER case and a true one. Dave and Bob had just finished grammar school. Dave was jubilant because he had rebelled so strongly his parents were allowing him to get a job instead of continuing his education. Bob felt abused because his father not only said he was to attend high school but had assured him that he must do so. Bob's mother said that Dave would wind up in prison. This conclusion does not necessarily follow but it did in Dave's case while Bob learned to take his place in society as a useful citizen. Today the number of crimes committed by mere children of fourteen or fifteen is appalling. Even murders and suicides have been listed; children tired of life before they should have discovered its real trials. Parents give the excuse that they were unable to control them. True, but why? Because they failed to exercise their authority in the tender years when the tot was docile to direction. We have all witnessed this type of tragedy. Mother insisting that although most children are awful, her little Jimmy should be crowned with a halo. Actually you would love to crown little Jimmy with a brick and his mother with two of them. This is where the potential young Communist first learns his tricks. Is it any wonder that a child is entirely out of control at the age

of fifteen when he is allowed to dictate to his parents at the age of five?

IF sister and brother go to dances in their second year of high school, learn to drink, stay out late, do as they please; then how can they avoid the pitfalls that will surely beset their path. A few years back, a youth who came home after twelve at night, who drank and spent his nights in high life, would be considered a rounder. Young people had an allowance that might have reached the terrific sum of fifty cents a week. Or maybe I knew only the 'old fashioned' kids. At any rate the 'wild' ones were few and far between. Today youth is not satisfied with the simple things of life. Witness the recent scandal among sons and daughters of the elite in Tulsa. A murder revealed conditions most shocking even for this fast age. Mere boys and girls had formed a club, the main purpose of which was the pursuit of pleasure of a questionable nature. At the trial a judge spoke in sympathy for the honorable fathers and mothers who were thus ashamed. Bah!—whose money paid for the automobiles, the fine clothes, the drink, the sinful club? Whose lack of interest permitted the ungoverned freedom most favorable to wrongdoing? Rest assured that on the great Judgment day it will not be the gray hairs of the shamed parents which will receive the pitying glance of the Savior.

IT is high time that parents took their obligation seriously. Not only the life but the character and conduct of our future citizens depend on this. The Church is helpless if the home is useless. Almost



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all the cases of lawlessness and vice can be traced to bad home conditions. The responsibility of parenthood is a tremendous one and ends only with death. The earliest years are the most important while the first and most necessary virtue to be taught is that of obedience. A youth who loves and obeys his parents will love and obey his God and country. By the same token he will force his passions to obey his intellect. A noble character will thus result, making for a good useful citizen and child of God. But if parents either because of lack of interest or because they are themselves depraved, neglect this sacred duty, then shall the child become a slave to his first appetite. Once in the ascendancy these passions, the freedom of which he so thoughtlessly desired, will show themselves tyrannical masters. Never satisfied, they will drive on to the ultimate destruction of both the body and the soul. What a terrible loss! What an awful end!

WHAT might have been! What might have been our position today if one man—George Washington—had not developed the strength of will we know he possessed. We look upon St. Augustine as a marvelous example of conversion without realizing that because of his father he became a sinner and then because of his mother, a saint. Yes the very virgin whom we honor above all creatures as a model of perfection, had two great saints as Her parents. Could it have been otherwise? Truly may we say, as our youth is so will be our future nation. To this end it might be well to recall the old saying, 'like father, like son.' It has ever been said that the fate of a civilization depends on the home which means the manner in which parents discharge their obligation. At least with Catholics there must be the added consideration of the fate of souls, their own and those they govern. Sometimes this duty is negative but with parents it is strictly positive and for which they shall be held accountable to God. In the light of this truth one can only repeat—parents beware!

A GLANCE at PATRIOTISM GONE ASTRAY

(Continued from page 12.)

Fascism is desperately trying to absorb all loyalties into the national State, where, eventually, might will make right. The "masses" are accepting and popularizing extreme nationalism—but only because they think themselves better patriots.

❖ ❖ ❖

THE discussion, thus far, has touched upon this man-made patriotism insofar as it has influenced the life of Germany and Italy—for perhaps nowhere has modern nationalism has a more pronounced effect. As long as nations encourage such false patriotism, more deadly warfare will be waged under the cloak of "national righteousness." Nationalistic egotism and regard for the rights of others are contradictory. G. K. Chesterton has written: "Patriotism degenerates into vice when it is made the highest virtue." Our present Holy Father has condemned it on many occasions; he wisely asserts in his encyclical on "The Peace of Christ: "Patriotism—the stimulus of so many virtues and of so many noble acts of heroism when kept within the bounds of the law of Christ—becomes merely an occasion, an added incentive, to grave injustice when true love of country is debased to the condition of an extreme nationalism, when we forget that all men are brothers and we members of the same great family, that other nations have an equal right with us both to life, and to prosperity, that it is never lawful nor even wise to disassociate morality from the affairs of practical life, that, in the last analysis it is 'justice which exalteth a nation: but sins maketh nations miserable.'"

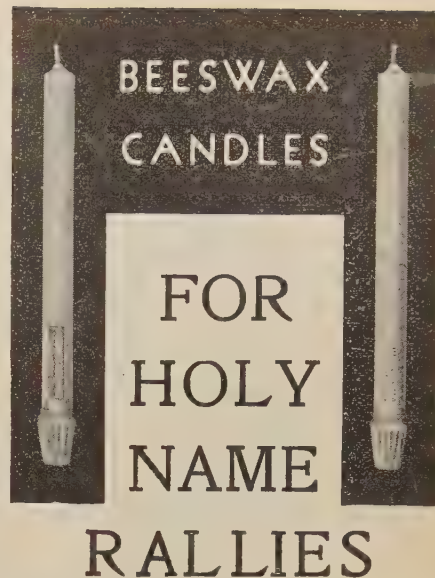
WHENEVER, in the past, men have attempted to subject the Church to the State, the result has been dis-

astrous. True, the Church triumphed, but only at a great and unnecessary cost. For the right order of things has been inverted. Each is supreme in its own domain—and, ultimately, the State is but a part of the Church. Leo XIII asserted: "One of the two has for its proximate and chief object the well-being of this mortal life; the other, the everlasting joys of heaven." Unhappily, the words of Christ: "Render therefore to Caesar the things that are Caesar's; and to God, the things that are God's," have been too often perverted.

AND whatever form excessive nationalism may assume, whether it be centered around false notions of race, culture, or State, one government has remained conspicuous because of its opposition—the government of the Church. It has been outlawed, because it is eternal; it has been persecuted because it threatens peace; and it is hated because it teaches love.

CHRISTIAN principles alone form the basis for a sane nationalism which is true patriotism. The Rev. Franz DeHovre has written: "The loyal man, the real father, the worthy son, the moral man, the honourable man, the true Christian: these are the truest patriots and the finest citizens." Since charity merely "begins" at home, modern nationalism would allow it no start. Yet history reveals that our very civilization came from across the ocean.

NATIONS must learn to respect charity, justice and love in their relations with one another and forget their selfish claims to "national honor." For, in union with Christ, we can produce a truly Christian internationalism—where unity is founded on the supernatural.



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MUST A MAN BELIEVE?

(Continued from page 14.)



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In the last analysis, we believe the priest because we first accept the fact that he has something to tell us which he alone can know, that is we first accept the supernatural and then accept the priesthood. This of course, completely disposes of the theory of the materialist. It remains then that God alone is the cause of our supernatural knowledge. That this is not contrary to reason can easily be seen from the fact that, God is the one source of all knowledge. It is, therefore, possible for God to contribute to the store of human knowledge by His own direct action, that is by revelation which is the subject matter of faith. That there is such a revelation, however, is a matter which must be established by human processes. By this I mean that, on the assumption that there can be a revelation, whether such or such a pretended revelation be really one must be ascertained by human means and accepted because it has been proved or rejected as unproved.

So much for the essence of Faith.

The question still remains as to whether Faith has any practical bearing. In other words, is there a revelation which calls for our acceptance by Faith? To this we answer that it is reasonable to assume that such a revelation would be given and for this reason, that man is a spiritual being whose ultimate end is a supernatural one, that is to say union with God in heaven. Now the fact that his end is supernatural makes it one that cannot be comprehended by purely natural means such as the intellect and the reason. Therefore, if he is to know this supernatural end and the supernatural means he must employ to attain it there should be a supernatural manifestation of these things, in other words there should be a revelation. However, because

it is appropriate that these things be made known to us, it does not therefore follow that a revelation has taken place, since God, Who alone can be its Author, is perfectly free and is under no obligation. But, because it is appropriate, we have a certain right to expect a revelation and are under an obligation to investigate whether such a revelation has, as a matter of fact, taken place. Upon enquiry, we discover that the Catholic Church claims definitely that there has been a manifestation of truth by God and that she is its custodian. As proof for this assertion, she points to her commission by Jesus Christ, Who, being Himself Very God of Very God, is the one sure guarantee of truth and of revelation. We hold that this claim of the Catholic Church is one that can and should be submitted to all and every law of evidence and we are firmly convinced that she can survive such an ordeal and emerge with her claims unimpeached and unimpaired. The evidence which she adduces will be discussed later and we can only ask, meanwhile, that you accept our assurance upon this point until, with all the evidence before you, you can, for yourself, submit it to the acid test of your own reason and judgment.

WE sum up then as follows. Faith is the acceptance, upon adequate proof of its Divine Authority, of certain truths, which we cannot establish by the ordinary processes of reason because they proceed from God, the source and Author of all Truth, the Beginning and the End of all Knowledge, the Alpha and the Omega of all Wisdom, in the firm hope and steadfast assurance that "what we here see as in a glass, darkly, we shall at the last see clearly, face to face."

THE "KINGLY PRIESTHOOD" OF THE LAYMAN

(Continued from page 18.)

WE see this readiness in so many who promote the Catholic cause in the public life of the nation, who battle for church and people in closest union with the principles and the hierarchy of the Catholic Church

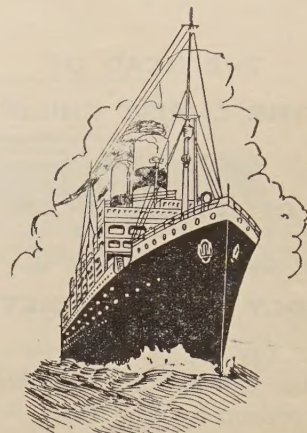
WE behold this readiness in the great number of religious who consume their lives in serving charity to the souls of their fellowmen. Their silent and mostly secret Apostolate we can compare to the candles which are silently consuming themselves on the altar. Still more silent and hidden is the Apostolate which fathers and mothers are practicing in the pious and prudent education of their children. Lay apostles are also found in the societies of our men and women, and of our young people. Here let me mention the Society of Propagation of Faith, the Holy Name Society, St. Vincent de Paul Society, the Catholic Daughters of America, the international alumni and alumnae associations. It is impossible to touch upon all the branches of the Catholic lay Apostolate. But I will still mention the Apostolate of the Press. The press is the most powerful means of every propaganda. There is a two-fold obligation incumbent upon every Catholic with regard to the press: to withdraw from that press which tries to deprive him of his Holy Catholic Faith and to strongly support the press that protects the interests of God and His Church. The more the Catholic Press depends in her existence and growth upon our Catholic people so much the more must every individual Catholic promote it in every respect. When we see that thousands of our people show little or no concern about the eternal salvation

of their fellowmen, then we all should examine our consciences whether we could not have done more for our neighbor. Let nobody say: I have no influence. Maybe you cannot be a leader in public life, but nevertheless you have influence. Great influence have father and mother upon the future lives of their children, also in the poorest families. In fact have not gone forth from the poorest families men and women who later on displayed a most fruitful activity? Even the child has influence when it behaves itself.

PLEASE do not say: I am not called to be a lay apostle. But have you no love of your neighbor? If so, then you cannot be indifferent toward his eternal salvation, you will feel the urge to pray for him, to help him, whenever you can, to save his soul. If you love your Holy Mother the Catholic Church, you must also have a warm heart for everything that concerns her. Her interests are then your interests. Now if this Mother is attacked by her enemies will you not defend her? Finally let me point out to you that it is also part of the lay apostolate to collect financial help for the various branches of apostolic activity. Every earthly undertaking requires earthly means. So did the Apostles, foremost St. Paul, the Apostle of the Gentiles, arrange for special parish collections to help them for the success of their apostolic labors.

WHEN the Lord sent out the seventy-two disciples on their apostolic journey, He said to them: "The harvest indeed is great. Pray ye therefore the Lord of the harvest that He send laborers into His har-

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vest." (Luke 9. 2.) For this reason the church incessantly prays for good priests. Now the present conditions in the world force us to extend this prayer to a call for lay apostles. So let us pray that the Lord inspire our lay people with a genuine apostolic spirit and enkindle in their hearts the fire that He brought on the earth, that all may stand behind the hierarchy; Our Holy Father, our Archbishop, strong and united to cooperate wholeheartedly and perseveringly in the most sublime work of the salvation of immortal souls, in the

defense of Our Holy Mother the Catholic Church and in the preservation of Christianity in our beloved country,

THEN according to the word of the Apostle the lustre of a truly "kingly priesthood" will mark our lives and our labors. Then we may rest assured the blessing of the Divine Shepherd will rest upon our labors and sacrifices to render them fruitful for God's glory and the salvation of immortal souls.

A LIFE FOR GOD

(Continued from page 5.)

bill-boards, to plant fig trees. The herbs were made into medicine for the sick, the fruit of the trees was given to the poor. At one time when an epidemic visited Lima Martin trod and retrod the streets caring for the sick. Like Tobias he even dug graves and buried the dead. One day he came home to the priory carrying a dirty, gangrenous man on his back. Undoubtedly the doorkeeper with a superior air mused within himself: "What is this madman up to now?" Martin calmly carried the man to his own cot and nursed him back to health. Later on when the fame of Martin's saintliness began to spread, the archbishop and viceroy of Peru found it convenient to consult him on important affairs.

MARTIN had a wide sympathy even for animals. We are told the story how Martin showed pity for a sick dog, for after all it was one of God's creatures. Another time Martin rescued a mule from a pit. Until he came along bystanders were unwilling or unable to do anything. It was God's creature. Martin spoke to it, pulled it out of the pit, no one knew how, and gave it to its owner. But Martin is undoubtedly most

famous for his influence over rats. One writer making a reference to the Pied-Piper of Hamelin has called him "The Ratcatcher of Peru." It happened that the rats in the priory were ruining everything, even the sacred vestments became their food. The poor friars, tired of the "chewed doors" and torn vestments, got out their best traps and cheeses. When Martin heard of it he called the first rat he saw and said to it: "Brother rat there's no more safety here for you. Call your companions and take them to the bottom of the garden. I'll look after you." Soon a migration of rats was taking place. The friars marvelled to see rat upon rat leave the priory, and make its way to the foot of the garden. We do not know what happened to them there, but we think Martin must have fed them from his own scanty meal. Because Martin so effectively freed the priory of its unwelcome visitors on this occasion the custom has grown among the faithful of calling upon him in their war upon rats and mice.

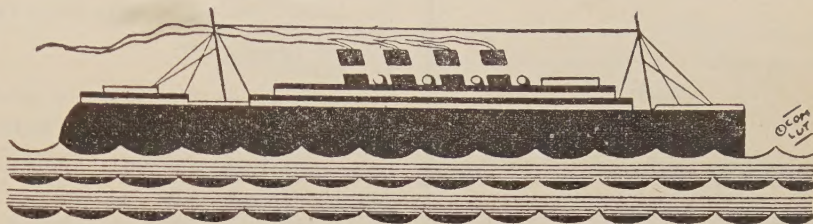
THE indian fakirs who climb their ropes and vanish in thin air had nothing on Martin, who did not restrict his charity to Peru. His heart

went out in pity to the Christian captives in Africa and he longed to help them. By a marvellous prodigy he was able to do so, and though he never left Peru, he was often seen in Africa comforting, providing for and even liberating these captives. Now it happened that one of them came to Peru shortly afterwards and recognized Martin. Moved by gratitude he saluted him and published the miracle throughout Lima, much to Martin's chagrin.

BUT Martin's sweeping and scrubbing and good works were coming to an end. The quartan ague had racked him every winter, now he fell sick and it was his last illness. He suffered intense pain and fought temptations of vanity, unbelief and despair, but was refreshed and strengthened by the reception of the Last Sacraments. The confessor advised him not to argue with the tempter. "Does your reverence really think that the devil condescends to subtleties with a poor old fool like me?" It was a direct conflict with Satan, a desperate attack. The fiercer the struggle the tighter Martin gripped his Crucifix. Toward the end the struggle lessened and still holding his Crucifix, Martin died on November 3, 1639. The humble negro, the "dog of a mulatto," as he had once been called by an angry nobleman, had gone to the home of his Heavenly Father. Through sanctifying grace he had been joined to the Citizens of Heaven.

ON March 19, 1836, Pope Gregory XVI declared Martin blessed and permitted his veneration. His cause is now before the Sacred Congregation of Rites and his canonization is confidently expected. Let us pray that soon his statue with its cross and broom will be seen on many altars throughout the land to give hope and inspiration to those who are immersed in a "sea of troubles"; to teach those who "sweat under a weary life" that a small task well done for the sake of the Divine Master is better than worlds conquered for vanity and pride.

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for the souls of the following departed
brethren:*

James Cox, St. Agnes, H.N.S., New
York City, N. Y.

Andrew S. McNeir, St. Ambrose's
H.N.S., Baltimore, Md.

Rev. John M. Hager, C.M., St.
Thomas Church, Long Beach,
Miss.

Mr. Garry F. Van Brocklin, St.
Peter's H.N.S., Memphis, Tenn.

R. M. Buddeke, Sr., St. Peter's
H.N.S., Memphis, Tenn.

Frederick J. McCarthy, St. John's
H.N.S., Oswego, N. Y.

John Alexander Lauhoff, St. Am-
brose's H.N.S., Detroit, Mich.

Joseph P. Kelly, St. Theresa's
H.N.S., Detroit, Mich.

Thomas F. O'Neill, St. Ann's H.N.S.,
Baltimore, Md.

William J. O'Donnell, St. Augus-
tine's H.N.S., Brooklyn, N.Y.

Maurice O'Neill, St. Mary's H.N.S.,
Stamford, Conn.

John Hurley, Good Shepherd
H.N.S., Henrietta, N. Y.

James H. McCarthy, St. Teresa's
H.N.S., Seattle, Wash.

John M. Walsh, St. Peter's H.N.S.,
Scranton, Pa.

Charles Gatterdom, St. John Evan-
gelist H.N.S., Columbus, Ohio.

James Boyle, St. James' H.N.S.,
Brooklyn, N. Y.

Raymond B. McKenna, St. Bren-
dan's H.N.S., Hartford, Conn.

Mr. Simpson, St. Patrick's H.N.S.,
Brooklyn, N. Y.

William H. Greene, St. Margaret's
H.N.S., Waterbury, Conn.

John J. Neville, St. Mary's H.N.S.,
Meriden, Conn.

Patrick J. Custy, St. Rose's H.N.S.,
Meriden, Conn.

John J. Deegan, St. Joseph's H.N.S.,
Meriden, Conn.

Daniel J. Sullivan, St. Augustine's
H.N.S., Hartford, Conn.

Mr. Roger B. Curtis, Immaculate
Conception H.N.S., Germantown,
Philadelphia, Pa.

The Romance of Biblical Names

(Continued from page 20.)

iel's opportune arrival, and question-
ing of the witnesses who bore false
witness against her.

Simon is a form meaning "to hear."
Thomas is a form meaning "twin."
Anna is a form meaning "grace."
Michael means "who like God."
Matthew means "Gift of Jehovah."

THESE names and thousands more
like unto them, indicate beauty of
language, thought, religion, charac-
ter, achievement, suffering, deliver-
ance, misery and happiness. They
are not only romantic, they are in-
spirational. The men and women
of today who bear them may well
take pride in their ancestors who first
made them famous.

IN Moses and Joshua there is high
purpose and achievement. In Sus-
anna, womanly modesty and patience
under false charges and Joseph
brings home the triumph of right
over wrong and the willingness to
forgive. In these names and others
like them is written the history and
achievement of a race that withstood
the kings of the earth—that suf-
fered in Babylonian, Chaldean and
Egyptian captivities, that endured
the fiery furnace and refused to eat
unclean flesh. The pigmie David met
the giant Goliath and overcame him.
Such achievements among others
constitute the Romance of Biblical
names.

THE FORUM

(Continued from page 23.)

to death for daring to cut up and ex-
amine the body of a dead man."

WE wonder if these two men Ser-
vetus de Furnas, and Servetus de
Kruif can be any relation to the Ser-
vetus who was burned to death by
Calvin because he, Servetus, dared to
criticise the theology of Calvin. It
may be one of those strange coinci-
dences of history. Another coinci-
dence was that neither author men-
tioned that Servetus was not burned
by the Catholic Inquisition, although
you would never guess that they were
not from the text.

DEVOUT ROMAN CATHOLICS

THE attitude of C. C. Furnas and
De Kruif towards the Catholic
Church and its relation to science is
by no means rare. An excellent book

by the authors of "The Mutiny on
the Bounty" called "The Hurracaine"
contains this description of M. de
Laage the Administrator of Manu-
hura, a character in the story. "A
devout Roman Catholic and a Royal-
ist under the skin, he regarded sci-
ence as a kind of heresy, liberal
thinking with aversion, and politics
as a game for the vulgar." I won-
der how the authors Nordhoff and
Hall would describe a man who ac-
tually lived and actually was a de-
vout Roman Catholic. Would they
say that he regarded science as
a kind of heresy, and liberal think-
ing with aversion. I mean Louis
Pasteur—the great scientist and de-
vout Roman Catholic. However the
book "The Hurracaine" is an ex-
cellent story well told and well worth
the reading.